WHO IS JESUS?

Walter B. Murray

To
My friend
Rev Leon L. Loofbourrow
this little volume
is
lovingly presented
this
25th day of Dec 1915
Petaluma C. A. Pound
Calif.

WHO IS JESUS?

—

PILATE ASKED THE PEOPLE OF HIS TIME,
"WHAT SHALL I DO WITH JESUS?"

We recall their answer, "Let him be crucified."

What shall OUR answer be?

Every one of the human race must at some time answer this question,
for JESUS IS THE UNESCAPABLE FACT OF HISTORY.
He must be accounted for.

IS HE GOD? or GOD in MAN? or MAN ONLY?

✠

WALTER B. MURRAY

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THE NUNC LICET PRESS
MINNEAPOLIS, MINN.

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BOOK ONE

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PART ONE

THE PRESENTATION OF THE CASE

Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

As he spake these words, many believed on him.

Then said Jesus to those Jews which believed on him, *If ye continue in my word, then are ye my disciples indeed;*

And ye shall know the truth, and the truth shall make you free.

John VIII: 28 to 32.

Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me.

John XII: 44, 45.

Jesus answered, . .

I and *my* Father are one. Then the Jews took up stones again to stone him.

John X: 30, 31.

WHO IS JESUS?

I. A FASCINATING QUESTION

I HAVE a very definite message to present to the world, one that cannot fail to be supremely interesting to multitudes, for it is about Jesus, and beyond all controversy Jesus of Nazareth, whom all good men admire, and some men worship as the Saviour of the world, is the most fascinating figure of history.

All men feel his uniqueness. We cannot resist the appeal he makes to the noblest part of our nature. He is not only the ideal man, but something more. This is certainly the conviction of our hearts, for "never man spake like this man," never did any one realize so perfectly in his daily life such an ideal of unselfish living, one never before even imagined by any mortal. More books are written about him because men like to study his character and his claims better than

they care to study the character and claims of any other.

Whatever truths other religions contain,—and they all contain some,—it is certain that the religion founded by Jesus, as given in his life and words, makes the truest appeal to the religious instinct, which is the highest instinct, or motive force, of our lives. Nineteen centuries have passed since he appeared upon the earth, and the interest in him is as fresh as it ever was; indeed, it seems to grow stronger as time elapses. It is as if his words had come true, "And I, if I be lifted up from the earth, will draw all men unto me." His enemies during the ages since he came have been compelled to exclaim again and again, with the Pharisees of old, "Perceive ye how ye prevail nothing? Behold the world is gone after him."

Critics have disposed of him and his claims often enough to have eliminated any other man from human interest; but somehow he is not eliminated. When the mists of their criticism, like the smoke of a fireworks display, has drifted away, we still behold him looming up above the plain, dominating the landscape like some lofty mountain peak which lifts our thoughts

to heaven even as it lifts itself in eternal beauty to the sky. Even in his remoteness he is accessible; even in his sublimity he is not cold. Supremely above us, he is intensely human. No, the critics cannot destroy him. They may temporarily in individual cases weaken his appeal, but he endures and overcomes. We cannot escape his spell. He fascinates us, compels our attention, delights us, arouses our affections, awakens our reverence. Who is he—this Unique Man of History?

For he is unique. There is no doubt of it.

II. OPPOSING VIEWS

IT IS true that some evil men do not even take the name of Jesus upon their lips except by way of an idle curse, but even so, they pay him an involuntary homage.

Some in their hatred insist that such a man never existed, that he is a pure invention; but the fact of Jesus as a historic personage does not admit of serious question. Such an effect as he has produced in human history cannot be accounted for except by an adequate reality back of it. And, moreover, his historic existence is proved to the satisfaction of mankind from profane as well as from sacred sources. To doubt it is to place oneself among the sophists, who end by doubting everything, even themselves, and who become at length incapable of passing a rational judgment upon any matter.

Other men claim that Jesus uttered nothing new, pointing to Confucius, Gotama, Zoroaster, and other religious teachers whose teachings

teem with interesting truths, some of which resemble those enunciated by Jesus. Is not this resemblance a kinship inherent in the nature of the truth? Perhaps for fair-minded men it is needful only to submit the documents in the case and leave them without discussion. Possibly, indeed, the world has already decided this question. It would seem so if we judge from the scant attention which the sayings of Confucius, Gotama, Zoroaster, and others obtain in the world of thought. Are these latter not obsolete and half-forgotten, merely remembered because of an influence they once exerted? The teachings of Jesus are the inspiration of our civilization, the noonday splendor of a sun which illumines with spiritual light every problem of humanity.

Still others, even though they admire the character of Jesus, claim that the story of his life is a gross exaggeration, as well as his reputed claims concerning himself. It is, of course, possible to assert that while such a man as Jesus lived, the accounts given of him in the Bible are highly exaggerated, written by people who lived long afterward and who desired to throw around the founder of their religion a glamour not warranted by the facts as they occurred. If this

is true, it is remarkable what success they have had in creating a character and a life so positively unique that the whole world acknowledges it to have been the greatest character and the greatest life in history. If the Bible account of Jesus was invented, herein is a marvel, for it must have been invented in such a case by ignorant fishermen or their unknown successors; if they are the creators of the character and life of Jesus, we should find them out and honor them as we now honor him, for it is Jesus as presented in the Bible we admire and love; if perchance any of us now worship him as Divine, we should honor them instead; for, as some one has said, only Divinity itself could have invented such a character and such a life.

It must suffice here to say that the only documents claiming to be authoritative which we possess concerning Jesus are contained in the Bible. There are traditions, and a few confirmatory references in profane history, enough to establish the general fact of the existence of such a character, but nothing else which claims to be authoritative as a statement of his life and teachings. If the Bible contains exaggeration, it would be an extremely difficult task to

separate the exaggeration from the fact. Who that claims there is exaggeration is fitted by his lack of prejudice to do the work of separation?

Is it not true that the claim of exaggeration is merely an assumption, and based entirely upon preconceived theories of critics whose opinions vary with their prejudices? They say in effect: "According to my ideas the thing cannot be true; therefore it is not true." It is the kind of reasoning which forced Galileo to recant and has opposed all progress. These critics have formulated their own theories of the complete truth of the universe, and whatever facts do not accord with their theories they exclude. Is not disbelief sometimes as bigoted and dogmatic, as intolerant of inconvenient facts, as were the opponents of Galileo?

One of these critics has recently rewritten the Gospels without the account of the virgin birth and omitting John altogether. Does any one fancy that this rewriting will fare better than other attempts to discredit the Bible story? It is hard to believe that the world will ever be satisfied with the Bible rewritten by its critics. They do well to leave the original statements alone. They have indeed the right of private

interpretation; but the Bible they cannot destroy, nor can we accept their alterations.

The Bible has stood the test of time, It has been chained, locked away from the sight of men, torn to pieces, and burned, but it still endures, and it gives every evidence of possessing a vitality as lasting as the ages. To class it with the folklore, the myths, the traditions, the sacred literature of other nations, is still to place it first.

III. THE SEARCH FOR TRUTH

I CANNOT hope to have every one accept my message as the truth, even if it be true. Let us assume, for the sake of the argument, that it is the very truth itself; that I wrote with the eloquence of an angel, adduced the most convincing arguments, proved my case perfectly for most men—there would still be many who would criticize and find fault and reject, for the possession of the truth may involve sacrifice of cherished opinions.

There are men who love reasonings about the truth; they delight in scientific processes of thought, but they have somehow lost sight of the object of their thought, truth itself, and the common sense that ought to characterize the search. Their critical faculty has become so highly developed that it is excessively exacting in its demands; it is critical beyond use or reason. It cannot see the end or aim of their endeavor, but loses itself in the processes of the study.

They have lost their perspective. Great things to them are small and small things great. And of all men they are the most sure of themselves, most satisfied with their ability as seekers after truth. They know how to analyze, to examine critically, and to define scientifically. They are better satisfied with the minute study of a butterfly's wing than they are with a satisfactory theory of creation. It is indeed an endeavor and a delight with them as a side issue to weave theories of creation from the wing of a butterfly. Even though all creation might be pictured in the microcosm, it does not strike them that with their imperfect equipment in the way of previous knowledge and powers of observation it may not be possible for them to perceive it.

They are those who refuse to consider the factor of the unseen forces above or within nature, the real causes of phenomena, reasoning altogether from sense impressions, and they are as unsatisfactory in their conclusions as were those who accepted the rising and the setting of the sun as real facts instead of as apparent facts. The process of obtaining knowledge, it is true, is from sense impression, thence worked over into knowledges or related impressions, thence worked over into reasonings based upon knowl-

edges. By *a posteriori* processes we all form theories from the facts of the world as we see them, but the theories, once formed, are applied *a priori* to all facts, new or old. If our theories thus formed do not fit all the facts (and the above-nature facts are often left out because unseen, except in their effects) we are too often prone to reject undeniable but undesirable facts. Mr. Podsnap's method, with which Dickens made us acquainted, of eliminating from our consideration whatever we find inconvenient by a simple wave of the arm, is possibly far more prevalent with us all than we care to admit.

Do we love the truth sincerely and honestly, love it for its own sake, love it in spite of the disagreeable things it may reveal? Perhaps we are a little cautious in our reply. We do not know just what the possession of the truth involves. It may mean that we shall have to regard things differently from what we do now, and we are pretty well satisfied with our present views. The truth may be unpleasant to us in many ways. Not only may it necessitate the giving up of our present comfortable theories in the domain of thought, but a possible change in our present comfortable attitude toward life. We do not like to change either our thoughts or our

manner of life. We like the old ways. Like old shoes, they are more comfortable. We would probably declare, if asked, that we want to know the truth, but we are pretty well satisfied that we already know it. So if we chance to find that a knowledge of the truth involves a giving up or a laying down, a renunciation, a sacrifice of something that we have learned to love because we have had it in our possession a very long time, we may decide that the new thing is not the truth because it is not so comfortable as the old view. This is the selfish spirit, the spirit that makes old abuses of so long a life and reform so interminably tedious. The new thing may be true, but it is new.

The message of Jesus to us is: "If ye continue in my words, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." It follows that in such a case we shall see our errors and our evils, but at least we shall get rid of them and be free men. Let us then be brave men who, because we desire to be free, do not fear the light whatever of sacrifice it may involve. If the thing is true, we want to know it. The vision of it may so entrance us that nothing will be accounted sacrifice if so be that we at last possess it.

IV. THE QUESTION STATED

IN ASKING the question, "Is Jesus God?" I do so prompted by the belief that this is one of the most important as well as one of the most interesting problems which can come before the human mind. It is not my purpose to be controversial, but to show my own findings concerning the truth. I have the profoundest respect for all those who may differ from me in my conclusions. I wish to consider only the facts in the case, and to consider them in a frank, honest, straightforward manner, and with love in my heart for those who do not interpret them as I do.

Taking the Bible as we find it, whether we admit that it is Divinely inspired or not, we must admit that it is also unique—unique among books by reason of its virility, its vitality, its beauty, its satisfying spiritual power.

Now, accepting it as giving us practically all the information which we have concerning Jesus, and therefore providing in its unaltered form the

only actual basis for a good or bad opinion of him, what does it claim for him? My conviction is that it claims for him that he is God.

"Your conclusions are absurd," at once cry out certain people. "We are ready to admit that he was a great teacher—possibly the world's greatest teacher, and also its greatest ethical ideal. In no sense Divine, but merely a good man."

"No, no, not so far with your claims," say certain others who admit a little more perhaps, and make use of the Bible, with appropriate reservations and interpretations, as the text-book of their religion. "We believe in the Fatherhood of God and the brotherhood of man, and also in the leadership of Jesus. We admit that, as to his character and as to his teachings, Jesus is unique, but it is impossible that a human being can be God. We admit that he is Divine, as you and I and all men are Divine, but we cannot admit that he is God."

Looking on both these classes of friendly critics, who are so nearly akin, we must admit that we love them. They are so near to the truth, and yet their intellectual difficulties in many cases keep them content with shadows,

preventing them from an attitude of perfect frankness toward the facts in the case. Their attitude is one of negation. Man cannot be God: therefore Jesus is not God. His Divinity is a stone of stumbling and a rock of offense.

But permit me to call their attention to the fact that they admit by implication the substantial correctness of the Bible accounts of Jesus, for, as we have already indicated, they have no other basis upon which to form their judgments. If the Bible accounts are gross exaggerations or myths, they should not serve as foundations upon which to establish conclusions so important and substantial. Thus we claim that whether they intend it or not, all who admit that Jesus is unique in being the world's greatest teacher or in being its highest exemplar of ideal living admit the authenticity of the Bible, since their opinion is a conviction based necessarily upon their assumption of the essential correctness of the Bible story.

If Jesus is not as the Bible represents him, we know nothing about him—our opinion in the matter is mere guesswork. If our opinion of his teachings and character is favorable, it is because of his words and portrait as given in the

Bible. What right have we to interpret his words to suit our fancies? What right have we, as fair-minded men, wishing to be honest with the facts and ourselves, to exclude certain facts presented there because they do not coincide with our theories?

The attempt to rewrite the Bible to conform to the theories of its critics is to destroy it. Try it for yourself, if you will, and see what remains. Jesus made the most colossal claims for himself that any sane man has ever made. The good opinion of the critics is based upon these very statements; therefore, again we say, they accept the Bible as authentic. We have, indeed, the right of private interpretation of the facts, but we cannot, as honest men, so interpret them as to destroy them or even to twist them to fit our preconceived theories. We must be fair.

"You are quite right in your claims concerning Jesus," declare certain others. "He is Divine. He is unique. The Bible accounts of him are true. He is the *Son* of God in a special and unique sense. He is the *Second Person* of the Blessed Trinity. God is made up of Father, Son, and Holy Spirit. Thus Jesus is one Person

of the Godhead. There are two other Persons, the Father and the Holy Spirit."

I interpret this statement to mean that Jesus partakes of a quality called Divinity or Deity, which is shared by two other individuals of the group; thus that he is God only in a partial sense; while he is Divine in a unique sense, yet he is not all of God, for it takes three separate and distinct Persons to constitute God.

I read in the Bible that Jesus is the Son of God; but I do not find there the words "Blessed Trinity," nor any statement of three Persons in one God, that is, as three distinct individualities or entities, as the Athanasian creed puts it, but rather as three distinct phases or manifestations of the one God, for God is one.

PART TWO

A DEMONSTRATION BASED UPON THE FACTS

I. GOD IS ONE

CAN there be any doubt that God is one? Only in degraded forms of religion do we ever find men worshiping more than one God. Plato and Aristotle confessed that the many deities of the Greeks were only so many properties, qualities, and attributes of the one God. Reason revolts against the thought of more than one God, confirming itself by the unity of nature and the obviousness of this unity in the entire created universe. For, since the universe acts together as one great whole, as a cosmos not a chaos, it is evident that there is only one creating and directing force at the head of such a unified system.

Is it necessary in this our day to argue for the existence of only one God? Do not all men admit it? They admit it as a general proposition in theory, but their theologies have not always been in accord either with reason or Scriptures in this regard. But it is indispensable for

my purpose that this point shall be clear beyond all question. To that end I shall put forth a familiar statement of the case, which should put the matter forever beyond controversy. It is necessary that every mind shall give assent to the fact of the impossibility of there being more than one God.

Every one admits that in the very nature of the case God is infinite. It is an attribute which the adherents of all religions accord Him. They cannot avoid it, for it requires an infinite being to create and rule an immeasurable universe; it requires an infinite being to be without beginning or ending in point of time; it requires an infinite being to possess and be the source of all love, all wisdom, and all power. We attribute all these things to God. We cannot conceive of two definite Divine beings existing from eternity to eternity in the form of two creators and two rulers of the universe. Such a thought is as monstrous to the reason as it is foreign to the Bible. Nor can we conceive of two who are infinite in love, wisdom, and power, for infinity is indivisible. The moment that we speak of two infinites we are speaking of the impossible. The very quality of infinity implies that the one

who possesses it is unbounded as to place, as to time, and as to quality. He is omni-present, eternal, and complete or comprehensive. To say that there are two infinites is to attempt to bound the boundless, to limit the limitless. Two infinites cannot exist together, *for each would limit the other, and hence neither would be infinite.*

God must be one because He is everywhere-present, always-existing, all-loving, all-wise, all-knowing, all-powerful, uncreated, absolute, complete, unconditioned, infinite, hence indivisible. The moment He ceases to be any of these things He ceases to be God, and hence *becomes a finite being.*

The Athanasian creed says:

There is one person of the Father, another of the Son, and another of the Holy Spirit. The Father is uncreate, infinite, eternal, omnipotent, God, Lord; so likewise is the Son, and so likewise is the Holy Spirit.

Also, the Father was made and created of none, the Son was born of the Father, and the Holy Spirit proceeds from both. Thus there is one Father, one Son, and one Holy Spirit, and in this Trinity all the three persons are together eternal, and are altogether equal.

From these words it is impossible for any one to think otherwise than that there are three Gods. And this is shown to be the thought of the makers of this creed, for it is added: "As we are obliged by the Christian verity to acknowledge every person by himself to be God and Lord, yet we are forbidden by the Catholic religion to say there are three Gods or three Lords." This cannot be understood in any other sense than that we may acknowledge three Gods and three Lords, but we may not name them such; or that we may think of three Gods and Lords, but we must not speak of them.

Is not this polytheism, pure and simple? Is it not, therefore, necessary to argue to prove that God is one? I am aware that people of our day will reject the Athanasian creed when it is brought before them in this way. Each individual clergyman, for example, when confronted by such contradictory statements as it contains, such obviously impossible things, will either say that it is beyond our understanding, yet true because the fathers of the Church have hitherto accepted it, but that he himself believes in only one God.

There are many things difficult for us to com-

prehend, especially in the realm of the infinite, but we certainly are not required to believe that the infinite is divisible, for we immediately see that it cannot, in the very nature of the case, be true. God is one, complete and indivisible. There cannot exist three Gods and three Lords, thus three Infinites. Any creed which so states is untrue, it makes no difference what sanctity it has acquired from long acceptance.

If asked, not only will every clergyman of today, but also every Christian, declare most solemnly that he personally believes in only one God. If that is the case, why are such creeds still permitted to exist as nominal fundamentals of the Christian Church?

It is not necessary, perhaps, to add the testimony of Scripture to refute such confusing, contradictory, and rationally impossible statements, yet it is worth while to recall that both in the New Testament and the Old we find it written:

"Hear, O Israel, the Lord our God is *one* Lord." (Deut. 6:4; also Mark 12:29.)

And again: "I am Jehovah, and there is none else, there is no God beside me." (Isa. 45:5.)

And again: "Am not I Jehovah? *and there is no God else beside Me.*" (Isa. 45:21.)

This is obviously an absolute, complete, and indivisible being who is speaking.

And again in Isaiah: "Thus saith Jehovah, the king of Israel, I am the First and I am the Last, and *beside Me there is no God.*" (Isa. 44:6.)

And in Zechariah: "In that day Jehovah shall be king over all the earth; *in that day Jehovah shall be one and His name one.*" (14:9.)

The Bible certainly clinches the matter, and for those who have hitherto accepted such creeds its authority is final.

II. WHO, THEN, IS JESUS?

HERE, then, we are confronted by the crux of the matter. It is the essential question. If Jehovah, the God of the Old Testament, is the one only God of heaven and earth, as He has proclaimed times without number throughout the Old Testament; if He is absolute, complete, indivisible, Creator and Ruler of the universe, such as the world accepts Him, who, then, is Jesus?

The answer is plain and indisputable: If Jehovah and Jesus are not identical, as we believe they are,—not merely united as Father and Son are united, by kindred interests; if they are not identical, unmistakably the same person and being—then Jesus is not God. There is no escape from this conclusion. For God is one and indivisible. He cannot exist in two separate and distinct persons, any more than you

or I can. He must exist precisely as we do, one soul in one body, except that the Divine soul and the Divine body must be infinite.

The Jehovah of the Old Testament does not leave any room for quibbling in this matter. Not only does He insist that He is God alone, but He says that He will not give His glory to another.

"I am Jehovah: that is my name: *and my glory will I not give to another.*" (Isa. 42:8.)

Nor will He permit any other to be called Saviour or Redeemer. Think of the significance of these statements:

"I, even I, am Jehovah; and *beside me there is no Saviour.*" (Isa. 43:11.)

"I am Jehovah thy God, and *thou shalt acknowledge no God beside Me; for there is no Saviour beside Me.*" (Hos. 13:4.)

"That all flesh may know that *I Jehovah am thy Saviour and thy Redeemer.*" (Isa. 49:26; 60:16.)

"Thus saith Jehovah, the king of Israel, and *His Redeemer, Jehovah of Hosts, I am the First and I am the Last; and beside Me there is no God.*" (Isa. 44:6.)

These statements would seem to be final in the matter. We repeat:

If Jehovah is not identical with Jesus, then Jesus is not God, nor is He Redeemer and Saviour. We must accept the indisputable documents in the case.

III. THE FORCE OF FACTS

THE obvious impossibility of dividing the Infinite enables us to perceive the force of the Unitarian point of view. If we regard Jesus as a semi-Divine being or only a man as other men, *in either case possessing a life independent of the Father*, then he is not God in any special sense, and they are correct. The weakness of their case is the assumption that God cannot manifest Himself as a man, except as He manifests Himself through all men. It is true that we cannot divide the Infinite, but it is not necessarily true that God cannot temporarily limit Himself *in manifestation* and still be God.

The weakness of the Trinitarian position is that they base their religion upon the assumption that the duality of personality in the Father and the Son which is suggested in the Old Testament and appears more definitely in the New Testament is a fact, and not an appearance. We maintain that if this duality of per-

sonality is a fact, a reality, and not merely an appearance, then Jesus is not God—he is only a man as other men, with a human father, and the Unitarians and the other opponents of the deity of Jesus are correct—for the Infinite is not divisible.

Now let us assume that it is difficult to understand how the Infinite God could temporarily limit Himself and still be God. Let us also assume that it is difficult to understand why the Old Testament should suggest, and the New Testament state, a duality of personality in the Father and the Son if it is only an appearance. In doing this we recognize the merits of both the Unitarian and the Trinitarian positions, opposed as they may be.

But we would suggest to both that there are many things in outward nature which are difficult to comprehend, but we accept them because we know from experience that they are true. We do not comprehend gravitation and electricity, for example, except in their manifestations, yet because of their manifestations we acknowledge them as facts of life. I do not insist that we shall accept the impossible, as, for example, that the Infinite is divisible, or

that two men are one man, or that three separate and distinct Gods are only one God, but I do insist that we shall accept the plainly demonstrated facts of life. A true science says, What are the proved facts? A false science discards the facts which it finds inconvenient. As honest men, as men of common sense, it is our duty to ask ourselves if the phenomena presented to our attention are real facts or only apparent facts. If what we perceive is real enough to be a fact of life, we must be honest enough to give it due credit.

Now what are the facts in regard to Jesus?

Perhaps we are all convinced that a man named Jesus of Nazareth really existed. As we have already suggested, such an effect as he has produced in human history cannot be accounted for except by an adequate reality back of it. I think that we may safely label this as a fact.

If such a man really existed, as we have conceded, we will perhaps all agree that his life was of such an unusually beneficent nature that most men regard it as the most ideal life of history. I find that even Jews are proud of him as the most brilliant one of their race, and that Mohammedans give him high place in their limited

galaxy of prophets; in fact, it would appear that today most men, of whatever religion, rank him either as one of the noblest in the list of the world's benefactors, or easily and incomparably first. Shall we call this another fact?

I do not know of any who suggest that he was insane. May this not be another fact?

I do not know of any who call him an impostor. There are those who assert that he did not make the personal claims about himself which are contained in the New Testament, but no one today, so far as I know, calls him an impostor. Another fact?

Now, in résumé of these four facts, we will probably all admit that Jesus actually lived and died in Palestine about the time he was supposed to have lived; that he preached some kind of doctrine to the Jews and was put to death by the Romans; that his teachings and his life were superior to the teachings and life of any other man of whom we have any record, that he was not insane, nor was he an impostor.

The next fact would be that all we know of him is contained in the collection of writings which we call the Bible, except for a few confirmatory statements in profane history.

The next fact is that the statements of the Bible concerning him are either true or they are untrue. If they are untrue, we do not know anything about him, and therefore can have no definite opinion of him, but merely a conjecture. If we have a favorable and clearly defined opinion of him, it is because we accept the statements of the Bible as substantially true. If we do not accept them as absolutely true, is it not because they conflict with our personal theories?

Yet the fact remains—and it is a fact—that the man revealed by the New Testament accounts of Jesus is the most wonderful man in point of character the world ever saw. If these accounts are untrue, who was able to invent the most surpassing character of history? Could his unlearned followers have combined to create so consistent a unity, so Divine a man? Such a conclusion would seem untenable.

IV. JESUS THE MESSIAH

THE word Christ is the translation into Greek of the Hebrew word Messiah. The Hebrew Messiah, or "Anointed One," was to be the deliverer of their race. Jesus claimed to be that Messiah. When the woman of Samaria said to Jesus, "I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he." (John 4:25–26.) His claim to be the Messiah could not have been more unequivocal.

And his religion is founded upon that claim. On one occasion he asked his disciples, "Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elijah, and others, Jeremiah, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ [the Messiah], the Son of the living God. And Jesus

answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter; and upon this rock [evidently upon this confession of Peter's faith in him as the Messiah] I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:13–18.)

The religion of Jesus the Christ is the religion of Jesus "the Messiah," of him who claimed to be the deliverer of the Jews and who claimed to come in fulfilment of Old Testament prophecies. If there is one fact that stands out with more distinctness in his claims than another it is his assertion of his Messiahship. On his trial before the Sanhedrin the high priest asked him, "Art thou the Christ [that is, the Messiah], the Son of the Blessed? And Jesus said, I am." (Mark 14:61–62.) Christianity as a religious system is based upon the Messiahship of Jesus.

Now let us look at some of the prophecies upon which the Jews based their hopes of a deliverer, an Anointed One, or a Christ—a Messiah.

One notable thing which we shall find in re-

gard to these prophecies is that the one who was to come was to be born a man, of the seed of Abraham and David.

To the serpent in the Garden of Eden the Lord said, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15.) We understand, of course, that the serpent was a type or representative of the power of evil which was to be at enmity with the human race; that there should be a perpetual conflict between them; but that the seed of the woman should bruise the serpent's head, yet at great personal cost. It is the first apparent prophecy of the coming of a deliverer.

To Abraham the Lord said: "In thy seed shall all the nations of the earth be blessed." (Gen. 22:18.) The Lord repeated this promise at various times to Abraham and also to Isaac and to Jacob.

Another prophecy is contained in Jacob's blessing to Judah: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49:10.)

We recall also the prophecy of Balaam, "There shall come a Star out of Jacob, and a scepter shall rise out of Israel" (Num. 24:17), and also the search for this star ages later by people who came out of the country of Balaam.

We likewise remember the prophecy of Moses about the time of his departure, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deut. 18:15.) When the Jews sent priests and Levites from Jerusalem to interrogate John the Baptist concerning his mission they asked him if he were this great prophet which the nation was expecting, and he answered, No. (John 1:21.)

We might sum up the promises to David in this quotation from Jeremiah: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." (Jer. 23:5.)

It is undeniable that these prophecies were uttered ages before the coming of Jesus, who claimed to be their fulfilment. Of course, I am perfectly aware that most of my readers

are familiar with these prophecies; but they are facts whose existence must be mentioned.

And furthermore it is my object to show that as the coming of the long-promised Messiah drew nearer the description of him began to vary. In one set of passages it is shown that he will be a conqueror and a deliverer, and in another that he will be poor and despised. Let us glance at some of them in order to understand why the Jews expected possibly two Messiahs in order to be able to combine the fulfilment of all the prophecies.

Concerning the Messiah as a conqueror and deliverer, in the eleventh chapter of Isaiah we read:

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Many of the glorious conditions foretold of the reign of the Messiah are found in this chap-

ter. It is a type of many prophecies. For example, we read:

"And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

Of the Messiah, who is often spoken of as a servant, the thought of him as poor and despised appears in passages like the following: "His visage was so marred more than any man, and his form more than the sons of men." (Isa. 52:14.) And again we read:

"He hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not." (Isa. 53:2, 3.)

This description of the Messiah is to Christians one of the most beautiful and affecting ones to be found in all the world, but to the Jews their Messiah, so pictured in the fifty-third chapter of Isaiah, was "a stone of stumbling and a rock of offence." They rejected it, as they later rejected him who so perfectly fulfilled it. They esteemed him "stricken, smitten of God, and afflicted." They saw to it that he was brought "as a lamb to the slaughter," that he "was taken from prison and from judgment," that "he was cut off out of the land of the living." But in spite of them he did "make his grave with the wicked, and with the rich in his death." And because he "poured out his soul unto death," and "was numbered with the transgressors," and "bare the sin of many, and made intercession for the transgressors," therefore the Lord did divide him "a portion with the

great," and he did "divide the spoil with the strong." It was just because he fulfilled so beautifully and unselfishly this ideal of the Messiah that the world loves him. For he conquered by bearing patiently and overcoming lovingly rather than by might. It is because of this that the world regards him as the most Divine man of history.

V. ANOTHER VIEW OF THE MESSIAH

THERE can be no doubt whatever, as we have seen, that the Jews expected a Messiah, and it is equally certain that the kind of Messiah that Jesus proved to be was distasteful to them. Yet the important point for us is that he did claim to be the Messiah; his religion is founded upon this claim, and it is a claim that we see was fulfilled in numberless ways.

Now we shall present another view of the Messiah which is always slurred over by Christians, but which is the most important view of it, as we shall show; for if Jesus is the Messiah, as he claimed, and Christians believe, Jehovah and Jesus are identical.

The view that we have in mind is this: Jehovah said again and again that He Himself was to come into the world as the Messiah, the deliverer of the Jews. We shall prove it.

"O Zion, that bringest good tidings, get thee up into the high mountains; O Jerusalem, that

bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God." (Isa. 40:9.)

There is no equivocation about this; their deliverer, who was foretold, was to be God Himself, the indivisible. That this was Jehovah and not another is shown by what follows:

"Behold, the Lord Jehovah will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." (Isa. 40:10.)

And yet we immediately identify this picture of Jehovah coming into the world with Jesus, "the Good Shepherd," by what is related in the next verse:

"He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and shall carry them in his bosom, and shall gently lead those that are with young." (Isa. 40:11.)

Jesus himself is our warrant for thinking of him as the Good Shepherd: "I am the good shepherd: the good shepherd giveth his life for the sheep." (John 10:11.) And he tells us very many other beautiful and affecting things about himself as the true shepherd of the sheep.

But Jehovah, who has prophesied of Himself

coming as the good shepherd, insists that we shall think of him as he "who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." (Isa. 40:12.) Now if Jesus is the good shepherd prophesied of here; if Jesus is this Messiah foretold, he must be Jehovah. Jesus must somehow be the manifestation in time and space in the terms of a human being of Jehovah. He must be *identical* with Jehovah, not a separate being in harmony or agreement with him, for Jehovah, as we have seen, is *indivisible, complete in himself, nor will he give his glory to another.*

Another statement from Isaiah in regard to the coming of the Messiah will bring this thought of the identity of Jehovah and the Messiah to us:

"For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me." (Isa. 63:4, 5.)

This thought is also brought to our attention

by the prophecy in connection with the coming of John the Baptist:

"The voice of him that crieth in the wilderness, Prepare ye the way of JEHOVAH, make straight in the desert a highway for our GOD." (Isa. 40:3.)

This forerunner is predicted as one who shall precede the coming of Jehovah Himself, who a little later says: "Behold, the Lord Jehovah will come with strong hand, and his arm shall rule for him." And there follow these words:

"And the glory of JEHOVAH shall be revealed, and all flesh shall see it together." (Isa. 40:5.)

In the parallel passage in Malachi concerning this forerunner of Jehovah we read:

"Behold, I will send my messenger, and he shall prepare the way before me." (Mal. 3:1.)

Now Jesus tells us in Matthew that John the Baptist was he of whom the prophecies in Isaiah and in Malachi were written. This one of whom John was to be the herald was Jehovah, for we read in Malachi: "And the Lord, whom ye seek, shall suddenly come to his temple." This identifies Jesus with Jehovah, who promised to come suddenly to his temple.

But we find that Jehovah was coming into

the world in the person of a child born of a virgin: "Therefore the Lord himself shall give you a sign, Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." (Isa. 7:14.) This we are told was fulfilled in the birth of Jesus as recorded in Matthew, where the meaning of the word Immanuel is brought to our attention as "God-with-us." (Matt. 1:23.)

This is made even stronger in Isaiah 9:6, 7:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, THE MIGHTY GOD, THE EVERLASTING FATHER, the Prince of Peace."

In other words, Jehovah was to come into the world through the gate of human birth as a little child, who would later be the servant foretold in other places, yet who would always be THE MIGHTY GOD, THE EVERLASTING FATHER, identical with Jehovah.

VI. JESUS AS CREATOR AND SELF-EXISTING

TAKING the Bible as our authority,—and we have no other document upon which to base any knowledge of either Jehovah or Jesus, —we find that the God of the Old Testament, Jehovah, claims to be the creator of the universe.

"In the beginning God created the heaven and the earth." (Gen. 1:1.)

"To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things." (Isa. 40:25–26.)

"Thus saith Jehovah, thy redeemer, . . I am the Lord that maketh all things; *that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.*" (Isa. 44:24.)

"Thus saith God the Lord (El Yahveh) he that created the heavens, and stretched them out: he that spread forth the earth, and that which cometh out of it; he that giveth breath

unto the people upon it, and spirit to them that walk therein." (Isa. 42:5.)

We find it written concerning Jesus in the New Testament: "In the beginning was the Word [*logos*, expression of God] and the Word was with God, and *the Word was God. . . All things were made by him; and without him was not anything made that was made. . .* In him was life [self-existent life], and the life was the light of men. . . He was in the world, and *the world was made by him*, and the world knew him not. . . And the Word was made flesh and dwelt among us." (John 1:1, 3, 4, 10, 14.)

Now if Jehovah was not Jesus, the same identical being manifested to the world as a human being, then this statement from the Gospel of John is not true; but we have as much reason to accept it as true as any other statement of the Bible. Being true, it would appear that the infinite and indivisible Jehovah expressed Himself in a concrete and apprehensible form as Jesus, but that this expression was God Himself, the creator of all things. This expression of God, or Word,—Jesus,—is God, and is the creator "that maketh all things; that stretcheth forth

the heavens alone; that spreadeth forth the earth by myself."

Jehovah revealed Himself to Moses as the eternal and self-existent one, under the name I AM. Jesus said to the Jews, "Your father Abraham rejoiced to see my day: and he saw it, and was glad. . . Before Abraham was, I AM." (John 8:56–58.) Was he not claiming to be the same self-existing being? Certainly no mere human being that ever lived could have made any such statement. He said again, "If ye believe not that I AM *he*, ye shall die in your sins." (John 8:24.) In Revelation he says of himself: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the ALMIGHTY." (Rev. 1:8.)

If Jesus was God at all, he must have been in the nature of the case the only God of heaven and earth, for God is one and indivisible. When he had forever put off the infirm humanity assumed from Mary, the temporary limitation indispensable to enable him to reveal himself to men, he said, "ALL power is given unto me in heaven and on earth." (Matt. 28:18.) "All" includes every possibility of power and excludes

any other being as Divinely wielding power. In other words, this human manifestation in time and space (Jesus) had ceased to be limited in any sense; the Father and the Son had no longer any apparent separateness; the temporary finite had been absorbed by or transformed into the eternal infinite.

VII. JESUS AS SAVIOUR

WE ARE insistent that we shall perceive the undeniable force of the fact that God is one indivisible being, and cannot, in the nature of the case, be two, even though He may manifest Himself in such a way as to give that impression. God must be one complete and undivided being. This is the verdict of reason and the unequivocal statement of God concerning Himself. Thus, God is one and indivisible; hence two separate beings cannot be God; if Jesus is God at all, he is the one and only God; there is no other God apart from him.

Of course, we can say that it was impossible that a limited human being could be the infinite Jehovah; but we are confronted by the statements already adduced that Jehovah prophesied that He was coming into the world as a redeemer and saviour, as a deliverer and a conqueror; that He was to come as a child born of a virgin; as a human being the heir of Abraham and

David; as a servant who would be despised and rejected by those to whom He came; that His coming would be heralded by a messenger in the spirit and power of Elijah.

And we are confronted by the fact of Jesus himself. What shall we do with Jesus that is called Christ? Shall we also reject him and cast him out? Has the world gotten rid of him by rejecting him and casting him out?

Jesus not only insisted that he was the fulfilment of all the prophecies concerning the Messiah, but he lived a life which we have already seen is universally admitted to be the most perfect life ever lived upon this earth, and his teachings are the supremest expressions of spiritual truth ever uttered. If God could manifest Himself as a human being, it is certain that Jesus perfectly fulfilled our ideal of what God in the flesh would be.

We recall that Jehovah said, "I am Jehovah thy God . . . , and thou shalt acknowledge no God beside me." (Hos. 13:4.) Jehovah said also in the passage we were quoting, "And there is no Saviour beside me." And yet Jesus allowed Thomas to call him, "My Lord and my God." (John 20:28.) The angel announced

to Joseph that the name of Mary's son would be Jesus, because "he would save his people from their sins." (Matt. 1:21.) The "good tidings of great joy" which the angel announced to the shepherds would be to all people were: "For unto you is born this day in the city of David a *Saviour*, which is Christ the Lord." (Luke 2:11.) It fits in perfectly with the prophecy in Micah 5:2, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; *whose goings forth have been from of old, from everlasting.*"

The whole life of Jesus proved him to be the deliverer of his people from sin, sickness, error—from evil of every kind. All of his work was of a saving character. As he himself said, "I came to seek and to save that which was lost."

And there are simply myriads of people today who accept him as a personal Divine Saviour, or deliverer from their evils and their spiritual enemies. They claim the saving work of Jesus has been continued through the ages since he was upon the earth. There must be some basis in fact for this limitless belief in him as Saviour.

And it cannot be denied that positive evidence exists in the way of changed lives in confirmation of this belief. Men from being apparently hardened criminals, sinners of the worst type, are changed, as by a miracle, when they look to Jesus as an ever-present, ever-living Saviour. It is one of the most positive undeniable facts of history. And it has no parallel elsewhere. The world knows no other similar saviour.

According to the repeated statements of Jehovah, whom we all admit is the one God, the Creator of the universe, no one is Saviour but Himself. If Jesus is Saviour, He is Jehovah, the one and only God of heaven and earth, the Indivisible.

VIII. THE IMPORTANCE OF A CORRECT IDEA OF GOD

I KNOW of but one sect or Christian denomination in the world that worships Jesus Christ as the only God of heaven and earth. This is the so-called New Church, or Church of the New Jerusalem, but more popularly known as the Swedenborgian Church, from the fact that its teachings were derived through the Swedish scientist and theologian, Emanuel Swedenborg. They claim that in the one person of Jesus Christ men see all that they can know of God; that in this one personality exists the trinity of Father, Son, and Holy Spirit. The Father is the Divine Soul, the Son is the Divine Body, and the Holy Spirit is the Divine Proceeding or Divine Activity. They hold that this requires only one personality, or identity, and fully conforms to the Scriptures. In this one person we are to perceive as the *soul* the Jehovah of the Old Testament, as *His expression* in time and space

the man, Christ Jesus, and as to *His activity or proceeding life*, the Holy Spirit; but there is in these three phases or manifestations of God only one identity or personality. They say that if man was created in the image and likeness of God, then God must be as the original is to its likeness. A statuette of Abraham Lincoln, for example, should give us a fair idea of what Abraham Lincoln looked like. As we behold in man a soul, a body, and a proceeding activity of the soul operating through the body, so the infinite God must be likewise soul, body, and proceeding life, and these three phases or manifestations are no more three separate personalities than our soul, body, and activity are three separate beings. They are three phases of one being.

This seems to be a perfectly rational conception of God as manifested in Jesus Christ. It is not necessary that we shall here examine into the claims of Swedenborg apart from these views. His biography can be found in any encyclopedia, and his writings can be found in any public library. We are concerned only with a correct conception of God in Jesus Christ.

But men of today argue that this endless dis-

cussion of the question is unimportant. What is the necessity, they urge, of exact definition? Whether Jesus is Divine in any unique sense, or merely Divine as all men are claimed to be Divine; whether he is thought of as the Second Person of a Trinity of Persons, or as a splendid example to follow in life and teachings, what does it matter?

This argument is very much like asking what the advantage is of having a correct idea of our solar system and of the universe about us. It is true that men, before the discovery of the fact that the earth was round and turned on its own axis every twenty-four hours and circled about the sun once in three hundred and sixty-five days were just as happy and contented in many respects as afterward; but without our knowledge of the facts as they are Columbus could not have discovered the new world, the globe would not be circumnavigated as it is today, and all races and nations brought together almost as one community. The world of our day is not the world that believed in the fabrications of the ancients in regard to the earth and the sun and the universe; the knowledge of the facts has not only changed our conceptions, but also transformed

practically everything of our lives. It has given us a new kind of world to live in and interrelated all human interests.

Without a correct idea of God in Jesus Christ men cannot relate themselves intelligently to the Divine Being. If God is the source and center of all our life, it is indispensable that we shall have clear ideas concerning Him.

Our Unitarian friends, for example, worship an invisible God. The center of their solar system is invisible. They are like men who shut themselves up in houses and never see the sun. They do, indeed, perceive the sunlight as it enters their homes through the doors and windows. They feel the warmth of spring and summer and the cold of autumn and winter; but they only imagine the source from which the phenomena of light and heat and all consequent activity proceed. How can men who have never looked up at the heavens and beheld the roseate hues of dawn, the splendor of noonday, and the glories of the sunset know correctly of the world in which they live? What can men know of this earth who have never seen the sun? So what can men know of God who have never beheld His glory in the face of Jesus Christ, the Sun of

righteousness, the Dayspring from on high, God made manifest to men who are not blind?

Likewise, in what a topsy-turvy universe must men live who think of God as existing in three separate and distinct personalities? It is as if they saw triple. When they look up at the sun of their moral universe they behold three suns, an appearance which they cannot comprehend rationally and do not try to understand; they content themselves with saying, Although we see three suns, yet we know that there is only one sun. But their religious theories, and thus all the proceeding activities of their lives, are based upon the appearance of three solar centers. Into what lop-sided confusion must their theories be thrown who argue or deduce from three centers, each of which is equal in every way to the other! There can be no trueness of motion in their orbits, for they behold three orbits or paths not coincident. What but falsities can result in a theology based upon such a threefold center?

We are confronted every day with the inquiry if Christianity has failed as a religious system, since apparently it has not permeated the lives of men seriously enough to produce a conformity

to the precepts of Jesus in any universal way among men and nations. Mistaken notions of Christianity have indeed failed to transform the world. Is it not high time to obtain correct ideas of God in Christ in order that a true Christianity, based upon Jesus as God, may be tried?

IX. HAVE WE PROVED OUR POSITION FROM THE BIBLE?

I BELIEVE that every one who has faithfully followed our reasoning from the beginning will admit that the Scriptures do indeed appear to show that Jehovah was to come into the world, as already indicated, in the limitations of a man, and that this fulfilment has been realized in Jesus Christ; thus, if God is one, as the Scriptures claim, then Jehovah must be Jesus expressed in the terms of time and space.

In order to accept the fact of the solar system as it really exists, not as it appears, it is not necessary for us to know how the sun and our earth and the other planets are suspended in space, nor what law governs their activities. They are suspended in space; they move and act as we see them. We can demonstrate the facts. We perceive them to be unassailable.

Why did false conceptions concerning the earth and the sun exist for so many thousands of years? Why was the theory of Copernicus rejected for so long after it was demonstrated?

Simply because the sun *appeared* to move around the earth. It did not seem reasonable to men who were governed by the apparent facts in the case that the sun was relatively standing still and the earth revolving in space.

We have demonstrated a theory, which we do not claim to be our own, to account for the fact of Jesus Christ. It shows him incontrovertibly, from the documents in the case, as well as from experience, to be God—and if God, then the only God of heaven and earth—Jehovah manifested in the flesh. In doing this we have given a visible sun to our religious solar system, and demonstrated that there is only one such solar center, not three.

Because we do not as yet perceive how Jehovah and Jesus can be the same identical being, —because we cannot as yet understand the manner in which the infinite is finited,—let us not deny the facts. The facts do not depend for their existence upon our understanding of them. We are sure that they are susceptible of rational explanation. If we know anything at all of Jesus, it is from the Bible; if we accept the statements of the Bible, confirmed by experience, he is God. If he is God, he is the only God; there is no God apart from him.

PART THREE

THE APPLICATION TO THE STATEMENTS OF JESUS CONCERNING HIMSELF

I. HOW CAN GOD MANIFEST HIMSELF?

ALL men will agree that God has manifested Himself in the creation of the universe. Who God is or what God is is another question, but every one who reasons at all cannot but perceive that creation did not evolve itself spontaneously "by a fortuitous concourse of atoms." If it did so, where did the atoms come from? All men who reason recognize a primal force, a First Cause, which is supremely intelligent, and that cause they call God. It is likewise evident that this First Cause, or God, is Self-existent and Uncreated and Eternal. We also call God Infinite, by which we mean that He has no limitations. If He were limited, He would be limited by another or by something else, and He would not fulfil the indispensable requirement of an Absolute, Unconditioned Being behind whom and beyond whom no one can go or imagine. He would not be the First Cause dependent upon no being or thing outside

of Himself; thus one who is Self-existent, Uncreated, and Eternal.

How can the Infinite manifest Himself?

We have already replied that He has manifested Himself in creation, and creation is limitation; that is to say, created things are limited as to quality and expression. In another sense—a larger one—when we think of creation as the self-realization of God we cannot place any bounds upon it; yet in its existence in its units it is in every way limited. And God has expressed or manifested Himself in these limitations.

We thus see in a general way that God can manifest Himself in limitation.

But the question before us is, How can God manifest Himself in limitation, as, for example, a concrete human being, and that human being —limited—finite—be the Infinite God?

The reply is that this human being, *as perceived by men in its limitations*, cannot be all of God; yet it might be the manifestation of God in a special, exceptional, unique, unparalleled manner, so that it would be God manifest in the flesh.

Let us approach this question from another angle.

If God wanted to make Himself known to men, how could He do it in any other way than by appearing before them as a limited human being? As God is in Himself, it is perfectly obvious that we cannot understand Him. We do not know what an Infinite, Uncreated, Eternal, Self-existent Being is in any comprehensible way, except that the facts of the case in connection with creation and other manifestations of a similar nature require a Supreme Being who shall be all of these things. We know, for example, that no human being, limited as we are, could possibly create one little earth; nay, one little animal, or vegetable, or mineral upon it. Therefore, the necessities require the existence of God.

While we cannot comprehend God, yet we admit that such a being created the universe and governs it according to a perfect order; we realize that He created our little earth with all things upon it, including ourselves. And we perceive that we are the highest order of creation; but nevertheless painfully limited in many ways.

If this earth be created for man, as we perceive it to be; if we are created in the image and likeness of God, as the Bible tells us we are, and,

as we recognize, the most perfect receptacle of the outflowing life of God in all created things; and if God wanted to reveal Himself to us as beings created in His image and likeness, capable of understanding Him at least in a way that no other created thing can do, how would He proceed to do it? What would be the most probable mode?

Well, we have seen that we are made in the image and likeness of God; hence we must resemble the original, in whose image and likeness we are made. Hence God must be man; God must be essential Man—primal Man, because of which fact all creation, a projection of the Divine, is distinguishably in the human form, and we, as its highest expression, are most perfectly in the human form, but all fitted to receive the Divine. Life flows into creation because it is adapted to receive it—adapted by likeness to receive and in its turn manifest it. Man, as the most perfect recipient, gives us the best idea of the Creator.

This does not mean that we are to think of God in the terms of space, as a great physical giant who presides over the destinies of the universe. God is not physical at all, except as the

universe is in a sense a body in which He dwells. God is Spirit. He is infinitely more interior and higher than matter—infinitely more interior and higher than the spiritual nature of man or the spiritual world in which man's spirit dwells. We cannot correctly think of God in the terms of time and space at all.

Indeed, we cannot think of man's spirit as limited by time and space. With our affections and thoughts we can in an instant be on the moon, or at the sun, or at the farthest star. No limitations of time or space bind our affections or thoughts. And our affections and thoughts constitute the real man within our visible body. In this way it is that all men are invisible to one another, except as we can judge of their quality or affections through their expression of thought manifested in word or deed. We, indeed, live as to our sight and hearing and other senses in a material world, but yet we are not material. We are truly spiritual beings. The real man who thinks and feels is invisible in this material world, except as he is expressed outwardly through matter.

While God and man are in a sense both spirit, and hence invisible as to their true character on

the material plane, save as they are manifested through matter, we must not think of them as the same quality of spirit. God is pure spirit. Man is spiritual, and indeed as to his interiors, spirit; but He would appear to be of that quality of spirit which has its own limitations, even if it has not the limitations of matter; thus is created spirit, a proceeding from the Infinite Uncreated Spirit. It is necessary to make this distinction in order that we may not think of God and man as of the same quality.

In order that we as spiritual beings may make ourselves manifest or apparent in the world of matter, or of nature, as we call it, it is indispensable that we shall have organisms of a material kind n which we shall dwell, and through which we shall manifest our real or interior spiritual life. In other words, the soul requires its body.

In order that God may make Himself manifest or apparent in the world of nature it is indispensable that He should have an organism of a material kind, through which He may manifest His real quality or character. Such an organism would make it possible for Him to reveal Himself. We could understand Him expressed in

the terms of a man. Indeed, as we have already seen, we could understand Him in no other way.

Such an organism would have to be a complete man, thus possessing an outward limited body like our own, a natural mind, and degrees or planes of life for the expression of his more interior spiritual life. In other words, it would have to be as complete a man as man himself.

II. JESUS AS THE SPECIAL EXPRESSION OF GOD

WE HAVE asserted that God is primal man because we are made in His image and likeness, and the original must be similar to us. In seeing man,—not merely his material form, but his intellectual and spiritual expression,—we behold what God is essentially as well as in manifestation. We have called attention to the fact that if God desired to manifest Himself to man, His creature, it would appropriately be by a projection of Himself through the human form, the highest form of His creation, and the one best adapted and most adequate to express Him.

Following out our previous method of proving the fact from the Bible and experience, let us see what Jesus says of himself as a special expression of God. In doing this it will be clearly apparent that an ordinary man could not have made these statements of himself, whereas Jesus does so, and we accept them without question.

Jesus said:

"No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; That whosoever believeth in him should not perish, but have eternal life." (John 3:13, 14, 15.)

Does this not appear to be stating that the "Son of man" is a special expression of God, an expression of such a character that whosoever is conjoined to him by faith in him—by belief in him as the special expression of God—is saved? Is this not more plainly evident in the next verse?

"For God so loved the world, that he gave his only begotten Son,"—the expression or projection of Himself in time and space,—"that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Was this not a special provision made by God whereby it would be possible for men to be turned to Himself and be conjoined with Himself? Can any of us truly say of ourselves that people are saved by being conjoined to us through faith in us as the special expression of God? Nor can

we say that they will be condemned by refusing to accept us as the special expression of God.

And Jesus further said:

"My Father worketh hitherto, and I work." (John 5:17.)

The Revised Version has it: "My Father worketh even until now, and I work." The Jews resented this statement. We read:

"For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God. Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for whatsoever things he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and showeth him all things that himself doeth: and greater works than these will he show him, that ye may marvel." (John 5:18–20.)

Are these not remarkable statements? Let us fancy one of ourselves claiming equality with God. It would appear that there was a closeness of relationship, an intimacy, between the Father and the Son like that between soul and

body. The Son responded to the Father as the body responds to its own soul, the Son being the special expression of the Father in time and space before the eyes of men, and not differing from Him. Jesus continued:

"For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will. For neither doth the Father judge any man."

If we think of the Father as the Divine Love and the Son as the Divine Truth, or the expression of the Divine Love, we can understand this statement more clearly. Thus, the Divine Love does not judge any man; it is not the nature of love to judge; but the truth does judge.

Hence, "But he hath given all judgment unto the Son; that *all may honor the Son, even as they honor the Father.* He that honoreth not the Son, honoreth not the Father that sent him." (John 5:21–23.) Could he not well have added here, as he did elsewhere, the reason for it, because "I and the Father are one"?

Is not this, indeed, God expressing Himself on the outward plane of nature that all men may understand Him? If we think that this is not

God in the flesh in a special manner, let us read what soon follows:

"For as the Father hath life in himself"—"Life in himself" is self-existent life predicable only of the Infinite God—ordinary men possess derived life only,—"So hath he given to the Son to have life in himself!" Why? In order that all men may see that he is the one and only God. In other words, since there is only one Self-existent life, does this not mean that the Son and the Father, as body and soul, are one identical being, and that the Son, as the special expression of God, must receive the honor and homage we pay to the Father, for he is the Father?

"And hath given him authority to execute judgment also, because he is the Son of man." (A. V., v. 27.)

What does this mean but that the "Son" is God working in the ultimates of life—on the plane in which we are living?

Jesus, moreover, says:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." (v. 28.)

Is not this God speaking? And did He not raise the dead to life in this world, and does He

not raise those "dead in trespasses and sins" into spiritual life? Is it not truly God?

Jesus says:

"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father who sent me. . . The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me that ye might have life." (vs. 30, 36–40.)

Is it not the Divine Love itself speaking out through its human expression, an expression which is not separated from it in identity, but consciously one with it?

"Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me." (John 12:44, 45.)

III. CONFIRMATION FROM THE SCRIPTURES

JESUS called himself "the bread of life." What is the nature of bread as it relates to man's needs? We call it the "staff of life." We mean that it sustains life. Water refreshes and cleanses and enters together with food, or "bread," into the composition of man's body. It is also indispensable, and Jesus said, "If any man thirst, let him come unto me and drink." Bread and water, or food and drink, are essential to man's life. Jesus says that he is the bread "which cometh down from heaven, and giveth life unto the world." "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John 6:35.) Jesus is evidently making the stupendous claim that he is the source and supply of our spiritual needs. He could not make any such claim if he were not God manifest in the flesh.

Fancy any of us uttering such words as these: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life!" (John 8:12.)

Or this, "If ye believe not that I AM *he*, ye shall die in your sins." (John 8:24.)

We take them seriously; indeed, we do not question them. Our opinion of him is based upon just such statements. We cannot separate them from the rest of the record, for they are inextricably woven into its very mesh and fiber: indeed, the entire record is in perfect harmony with such statements.

Jesus says of his life, that which no one else dares to say of his own life, a challenge that in itself is astounding, and yet which we, as well as his enemies who watched him with keenly criticizing eyes, cannot take up: "Which of you convicteth me of sin?" (John 8:46.)

Which of us can say, in any special sense: "I proceeded and came from [literally "out of"] God; neither came I of myself, but he sent me?" (John 8:42.)

Or who can call his own words God's words, thus, that he is God speaking? "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God?"

Or who else could have said, "Before Abraham was, I AM"? (John 8:58.)

Let us refer to another familiar statement: "Verily, verily, I say unto you, I am the door of the sheep. *All that ever came before me are thieves and robbers:* but the sheep did not hear them. *I am the door: by me if any man enter in, he shall be saved*, and shall go in and out, and find pasture." . . Do we think him presumptuous in this claim? No, we accept it. Why? "As the Father knoweth me, *even so know I the Father:*" Conceive the magnitude of this claim which no one questions! "and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; *and there shall be one fold and one shepherd.* . . *I have power to lay (my life) down, and I have power to take it again.* . . The works that I do in my Father's name, they bear witness of me. . . . My sheep hear my voice, and I know them, and they follow me; *and I give unto them eternal life; and they shall never perish, neither shall anyone pluck them out of my hand.* My Father, which gave them me, is greater than all; and no one is able to pluck them out of my Father's hand. I AND THE FATHER ARE ONE."

The tenth chapter of John, from which these words are quoted, and which we accept unquestioningly, is one of the most affecting expressions of the Divine love ever uttered; its statements fully confirm our position. It unequivocally makes the Father and the Son identical, thus fulfilling the prophecy of Isaiah 40:11, where Jehovah says He will come as the Good Shepherd.

IV. THE GOLDEN KEY

IF WE realize that Jehovah and Jesus are identical, do we not have a golden key to unlock the Word? Its difficulties and apparent contradictions then disappear. Indeed, in no other way can we understand the Scriptures. Without this understanding we are perplexed, for we seem to see two separate identities as God, which makes two Gods—an obvious impossibility. With this new idea in our minds there is no confusion of thought.

Let us apply this golden key to the familiar fourteenth chapter of John. I contend that, if we do not look upon the Father and the Son as one, as soul and body are one, it has no meaning, but if we do so interpret it, or indeed any other part of the New Testament, we shall find no difficulties whatever.

We recall its reassuring opening, one that has given untold comfort to the followers of Jesus in every age:

"Let not your heart be troubled: ye believe in God, believe also in me." Is not this an invitation to think of him as their idea of God? Else why the connection? "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Of course, no mere man who ever lived could have spoken these words acceptably; we receive them as we do because we know that Jesus spoke them—*he who was one with the Father as body and soul are one.*

How beautifully this is shown in this:

"Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me."

As no man can approach another's soul except through his body,—that is, through his outward expression in time and space,—so can no one approach the Divine soul—the Father—except through the outward expression of it in Jesus. As we know one another only through these outward expressions of our interior selves, so we can know the Father—the unseen, invisible

God—only through His manifestation in Christ. Yet these two separate manifestations of body and soul are not separated in fact, only in appearance; they act as one, and are one, as our bodies and souls are one being.

Jesus sometimes spoke as if he had a consciousness perfectly at one with the Father, and then again entirely distinct from that of the Father; but we can understand how that is because we have an interior consciousness into which we come and from which we speak; and then again we are immersed, as it were, in the things of sense,—of the outward world,—and we feel our separateness from the things of the spirit. This interior consciousness becomes more and more clear in our own case as the interior life is more clearly developed and we act more definitely from it. It is obscured as we give way to the darkening processes of sin. We all have this duality of consciousness, or consciousness according to our state as if on two different planes of being. We can become a Mr. Hyde or a Dr. Jekyll, according as we develop our lives, and we are as distinctly on one plane or the other in consciousness as the character in Robert Louis Stevenson's book. This

enables us to understand Jesus, for he also had it as long as he was limited by the body and life assumed from Mary.

Jesus was an expression in time and space of a soul, similar to our own expression. The processes of his purely human life must have been similar to our own. In the fourteenth chapter of John he appears to be in the interior consciousness, where he perceives his identity with the Father. This is shown by what follows:

"If ye had known me, ye should have known my Father also: and from henceforth *ye know him and have seen him.*"

This was a most remarkable statement, but it fell on uncomprehending minds.

"Philip saith unto him, Lord, show us the Father, and it sufficeth us."

Are we not always looking for some expression of the Father apart from the Son, and do we not also have our answer in what follows?

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? *He that hath seen me hath seen the Father;* and how sayest thou then, Show us the Father?"

From these statements can any of us ever expect to see God in any other shape or form

than that of Jesus? Jesus is God made manifest to men. "In him," as Paul says, "dwelleth all the fulness of the Godhead bodily." There is no other God apart from him. The Father is the indwelling Divine—the soul; the Son is His expression—His projection—in time and space. The Father and the Son are one, as soul and body are one. Jesus illustrates this in his endeavor to make his disciples more fully comprehend him:

"Believest thou not that I am in the Father, and the Father in me?"

Was he not saying that his soul was the Divine Father, acting as one with its concrete expression in time and space?

"The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

Could we express the interaction between our souls and bodies more perfectly? Do not our words and deeds come from our souls acting through our bodies?

Let us consider these words:

"If ye shall ask anything in my name, that will I do, that the Father may be glorified in the Son."

What does this mean? Is it not this: If ye shall ask anything according to the quality of the life which I have manifested before you, for a name expresses or connotes the quality of one's life; thus, If ye shall ask anything according to the spirit which has actuated me, that will I do,—not the Father,—that the Father may be glorified, that is, may be "honored, ascribed glory to, exalted, adored, worshipped," in the Son. The Standard Dictionary gives us this as the definition of "glorify." We claim that we are to recognize the Father in the Son, and to honor, adore, and worship him in the Son. Is not Jesus evidently trying to give his disciples to understand that their prayers will be answered *by himself directly*, and hoping from this that they will perceive that He and the Father are one identical being?

Now here follow some statements which are in the sense of the letter extremely confusing if we think of God as existing in three beings or as three beings, and yet which appear to convey that idea:

"If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

Here are the three "Persons" of the Athanasian creed. Jesus appears to be subordinate because he prays to the Father, and the Comforter appears to be subordinate because he obeys the mandate of the Father. But let us note that it is the Comforter, or the Holy Spirit, who is to be sent. Immediately he tells us,

"*I* will not leave you comfortless: *I* will come to you."

In other words, he at once identifies himself with this Comforter. He confirms this a little later by saying,

"He that loveth me, shall be loved of my Father, and I will love him, *and will manifest myself to him.*"

But he modifies this by saying,

"If a man love me, he will keep my words: and my Father will love him, and *we* will come unto him, and make our abode with him."

First, it was the Holy Spirit who was to be sent; then it was Jesus who was to come and comfort his disciples; then both the Father and the Son are to come. Then he caps the climax by saying,

"But the Comforter, which is the Holy Spirit, whom the Father will send in my name."

Now these varying passages must mean that the Father, Son, and Holy Spirit are simply different offices, functions, phases, manifestations, of the One Divine Being, and not three distinct beings or persons. Any other conclusion leads to an absurdity.

Proceeding upon this assumption, the whole matter is at once cleared up. Jesus has already told them that if they prayed to him he would himself answer their prayers. And later he says, "And I say not unto you that I will pray the Father for you." In these cases he is speaking plainly and openly. When he says that he will pray the Father for them, is he not speaking according to the appearance in order that they may not cease to have the idea of the Divine back of him?

He is trying to tell them plainly that he is the Father. He has already told them so directly: but they cannot comprehend it. He keeps on trying to reveal himself as the Father; but still they cannot comprehend. He tells them that he will pray to the Father to send the Holy Spirit, but then shows that He is the Holy Spirit as well as the Father and the Son. In other words, he has shown them that these three

manifestations of God—Father, Son, and Holy Spirit—*are all in him as soul, body, and proceeding life.*

That the Holy Spirit is not a distinct person, but an influence or effluence, or proceeding, from him, is shown by the fact that after his resurrection he appeared to his disciples and breathed on them, saying, "Receive ye the Holy Spirit." A person cannot be breathed out from another person. The Greek word for spirit, "pneuma," means "a current of air," "a breath." It expresses on the natural plane its counterpart on the spiritual plane, namely, the Divine breathing or the Divine proceeding.

Why did not Jesus state all these things plainly in the letter? We answer that he did, but that his disciples simply could not comprehend what he was trying to tell them. He at last gave up trying to tell them. He said,

"I have yet many things to say unto you, but ye cannot bear them now."

He recognized, after much experiment, their state to be such that they could not then understand him. It was far more hopeless than to try to enable them to comprehend at that time the truth of and the laws governing the

solar system. He could do no more than state the facts as plainly as he could, leaving the words with them for future ages to understand, at the same time trying to impress upon them, in whatever way was possible, that he was somehow God. He recognizes that a time will come when men will be able to understand, for after many humanly disheartening attempts to enlighten them he says:

"These things have I spoken unto you in parables; but the time cometh when I shall no more speak unto you in parables; but I shall show you plainly of the Father." (John 16:25.)

Has that time not now come?

In Revelation it is predicted, "Behold, he cometh with clouds."

Has the trouble with the Church of the past not been that it has seen him only obscurely in the clouds of the letter? It has failed to see him coming "with power and great glory" in these very clouds of the letter as he predicted in Matthew would be the way in which he would come again. We must remember that it was the glorified Jesus, after his ascension or perfect union with the Father, when there was no longer any apparent separation of identity, who said,

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the ALMIGHTY." He was plainly stating that he was all of God, the only God of heaven and earth.

If we shall from henceforth see in him "all the fulness of the Godhead bodily"; if we shall approach him alone as the God of heaven and earth, as he told us we must do,—"no man cometh unto the Father but by me,"—our theology will be wonderfully simplified and the Bible will become easy to understand in its claims concerning the Messiah and concerning Jesus as the fulfilment of these claims. The power that inheres in Christianity results from the acknowledgment of Jesus as God, and it is the unequivocal teaching of the Bible, as we have seen, that he is God.

BOOK TWO

THE VIRGIN BIRTH AND THE DIVINE HUMANITY

I. WHAT THE CHURCH HAS TAUGHT

THERE can be little doubt that the writers of the New Testament teach the deity of Christ, even though they did not, and could not, in their state, perceive how Father and Son were united. They accepted the deity of Christ as a fact of experience and belief in a decidedly practical way; but there are many evidences to show that they regarded Christ, in spite of what they themselves put down concerning his deity, as somehow subordinate to the Father. For example, John, whose Gospel teaches the deity of Jesus most unequivocally, states near its close: "But these are written that ye might believe that Jesus is the Christ (the Messiah), the *Son of God;* and that believing, ye might have life through his name." (John 20:31.) This is precisely the statement upon which Jesus himself told Peter that his church was to be founded, namely, that he was the Messiah, the Son of God.

It is evident that Jesus regretfully accepted that which their limitations made necessary, although Divinely he foreknew it would be so, namely, that they should teach that he was merely the Messiah, the Son of God; but he did so, as we have already seen, because they could not receive the fuller truth of his identity with the Father. That he actually taught this identity we have shown, and there can be no other rational explanation of him, for his deity in any degree means his absolute oneness with the Father. His own statements concerning himself can be reconciled only by the possession of this knowledge. And he provided in the documents that were written concerning him the basis for the completer revelation of himself at a later time, promising that the later and fuller revelation would be given. "These things have I spoken unto you in parables: but the time cometh when I shall no more speak unto you in parables, but I shall show you plainly of the Father." (John 16:25.) We believe that the time has come when it is no longer necessary for men to perceive the reality only dimly by the light of parables, but openly and fully, upon the basis of his parabolic statements,

and it is for this reason that men today are beginning to worship the Lord Jesus Christ as God and Saviour with a fulness and completeness that they never did before.

It was infinitely better that men should look upon Jesus as the Son of God, as subordinate to the Father, if in this way they regarded him as truly Divine, rather than that they should reject him altogether because of their inability to accept as the very God of heaven and earth one whom they had known intimately as a teacher and companion. There can be little doubt that his disciples, even though they perceived the fact of his Divineness from experience and teaching, and later gave their lives in defense of this belief, would have rejected the fact altogether in view of their Jewish ideal of Jehovah if Jesus had demanded that they accept him as the Father. He plainly told them the fact, but when he saw they could not receive it, he allowed them to continue to think of him merely as the Son of God.

It was essential to the salvation of men that they should look upon Jesus as somehow God, and certainly Saviour. "Except ye believe that I AM he, ye shall die in your sins." It is

essential today, and it was no less so then, for without this belief in him as somehow Divine, but nevertheless as essentially Divine, and hence a Saviour, there would have been no Christian church. The Jewish idea of God was inexpressibly more imperfect than the new and yet still imperfect one of the disciples, but God had to be satisfied with the imperfect reception of the knowledge of Him by both Jews and Christians.

The teaching of the Apostles and of their immediate successors evidently confined itself to the simple statement of the facts and prophecies about Jesus. It was a simple Gospel that they preached, despite Paul's eloquent and elaborated arguments in his epistles. The theology involved did not greatly trouble the masses of the early Christians. They worshipped Jesus as a unique person, Divine as men never were and never could be Divine, as essential God. Pliny's letter to the emperor Trajan confirms this when he tells us that "they met before daybreak and sang a hymn to Christ as God." We know, from innumerable testimonies, that they prayed to Christ as God, but we also perceive that they always thought of him as the Son of God. Polycarp, at his martyrdom, exclaims:

"For all things, O God, do I praise and bless and glorify thee, *together with the eternal and heavenly Jesus Christ, thy well-beloved Son*, with whom to thee and the Holy Ghost be glory both now and forever." This prayer, whether authentic or not, is an example of the theology of the Church as it began to shape itself in the first Christian centuries.

When the Greek philosophic mind took up the new teaching it was already accustomed to the doctrine of the Logos as a lower expression of God, as an emanation of God below the plane of the Infinite One, and yet incomparably above men—an intermediary between them. And the whole heathen world was adjusted to the idea of a still lower manifestation of God, which was that of God expressing Himself temporarily in the human form. The prevalence of these two general ideas made it easy for the world to accept the new and rather vague teaching of the deity of Jesus. Neither the philosophic classes nor the unreasoning masses found it necessary to make any sharp mental readjustment; the new teaching fitted in with their previous education in such matters; they needed only to think of the man Jesus as either the Logos or God in-

carnate. They had heard of such things before; this was the one true concrete example that superseded all previous philosophic concepts or reputed incarnations.

Yet there were those who were not satisfied with the tendency toward polytheism exhibited in such utterances as the prayer of Polycarp just quoted. Celsus, for example, in criticism of the Christian position, said: "The worship of Christ is fatal to the Christian doctrine of the unity of God, while they offer an excessive adoration to this person who has lately appeared in the world. How can they think that they commit no offense against God by giving these Divine honors to his Son?"

Celsus was right in stating that the worship of Christ, if it is a worship of Christ as a being apart from God, and not a worship of the one and indivisible God of heaven and earth, is fatal to the Christian doctrine of the unity of God. If Jesus was anything less than or not identical with the Father, it was wrong to worship him as God; the saving part of their position was that, even though they did not comprehend it, Jesus and the Father, even as he said, were one. It matters little that Origen, the most brilliant

of the early Christian fathers, defended the Christian position ably, for Origen, because of supposed doubtful orthodoxy, was soon relegated to the position of being no authority.

Most of the heresies that developed proceeded from the inability of men to comprehend that a mere man, as they saw him, could be Divine. Men were willing to admit that Jesus exhibited qualities which put him in a class apart from other men; but then, they reasoned, God is one and indivisible, hence Jesus cannot be Divine, for the Father is God. Among these sects it is not necessary for us to differentiate in this discussion between those who, like the Ebionites, denied his divinity altogether, while admitting his Messiahship, and the Arians, who denied his co-equality with the Father, but taught that he was Divine and different from other men, a subordinate deity.

Those who denied his divinity altogether were logical so far as the facts of Divine unity are concerned, for the Divine essence cannot be divided, but they left out the facts of Christ's personality and his claims concerning himself.

The Arians were logical in realizing that the Divine essence cannot be divided, and they tried

to be just, at the same time, to the facts of Christ's life and utterances, and so made him semi-Divine.

Their idea is at least conceptually possible, for it was the Greek concept of the Logos, and it is conceivably what multitudes of others in all ages, nominally orthodox and followers of Athanasius, have held, despite their nominal orthodoxy and formal acceptance of Athanasianism.

The Athanasians who prevailed, and who hence call themselves orthodox, were wholly illogical in declaring that God could exist in three persons; but we must believe that they prevailed and were considered orthodox by the will of God, in spite of their defective logic, indeed, in spite of absolute irrationality, because they defended the essential deity of Christ. Although they did not understand how Christ was Divine,—of the same essence as the Father, —and although logically he could not have been Divine if existing apart from the Father as a separate personality, as they stated in their creeds; yet because of their dogmatic statements that he was truly God the Church as a whole believed in Christ's deity. And that was, after

all, the most important thing, and their illogical belief the best choice out of many imperfect beliefs.

There were those who, like the Patripassians, in order to defend the doctrine of Christ's essential deity, went so far as to insist that Jesus, even as to his assumed humanity from Mary, was the one and only God. They perceived that God is truly one and indivisible; hence they claimed that the human being who walked the roads of Palestine as Jesus of Nazareth was even as to his limitations Divine. God must exist in one person; hence if Jesus was God at all, he was at all times and in all places and under all circumstances and in all parts God.

These people were logical within certain limits. But they left out some of the facts, and without all the facts no correct conclusion can be obtained. They left out the obviously limited conditions of the purely human nature assumed from a human mother, the material body and its associated planes of life, which provided a temporary vehicle for the indwelling of the Divine.

They were soon brought to confusion. If their theory was correct, then God suffered on

the cross, God died, and God cannot be imagined as suffering in such a way, nor can He die. The Patripassians were reaching out for the truth, and they almost grasped it; but they failed because they did not differentiate between the two natures in Christ, the purely human and the Divine. The limitations of Jesus were not Divine, for the Divine cannot be limited, even though it may limit itself in manifestation and usually has to do so when dealing with men.

Jesus as a person was Divine, for he was Jehovah manifesting Himself in accordance with prophecy; but he was not Divine in the limitations that were necessary to be assumed in order to manifest himself. He very evidently had two natures—a lower and purely human one, and a higher and Divine one, and a consciousness manifesting itself first on one plane and then on the other, and when it manifested itself on the higher plane, it was one with the permanent, non-fluctuating Divine consciousness.

The difference between him and us is that his higher nature was Life-in-itself, self-existent life, Jehovah, whereas our higher nature is life derived from Jehovah. As his higher nature,

his essential nature, his true soul, was Jehovah, when he had put off forever his earthly limitations by "glorifying" or making them Divine, he was wholly Divine, but possessing a Divine Human nature which is infinite and makes permanent his residence with men. "Behold, the *tabernacle* of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God." (Rev. 21:3.)

It was the lower, purely human nature, that suffered, and it was merely the material body that died. The death of that body did not affect the indwelling Divine, nor was it the Divine that suffered, but the human consciousness on the still existing limited human plane of consciousness. It was this consciousness that cried out on the cross: "My God, my God, why hast thou forsaken me!" It was about at this time that the purely human, limited body, with its planes of consciousness, was put off forever, and the Divine Human plane took its place, so that God forever dwells directly with us.

Sabellius endeavored to avoid the error of the Patripassians, but he tried to get out of it by saying that there was no real incarnation.

The appearance of Christ in the flesh was merely a Theophany similar to the Theophanies of the Old Testament, when God appeared before men in the quiescent form of an angel. The incarnation was thus not real; it was temporary, not permanent. There was no actual assumption of the human, no glorification of it, no resurrection and ascension.

Sabellius was also grasping at the truth, but he did not grasp it, for Christ was an objective reality. His life and death were real. John insists that this is so when he says in his epistle, "That which was from the beginning, which *we have heard*, which *we have seen with our eyes*, which *we have looked upon*, and *our hands have handled*, of the Word of Life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you." (I John 1:1, 2.) We also recall this statement: "Every spirit that confesseth that Jesus Christ is come *in the flesh* is of God." (I John 4:2), and he declares that he who denies it is anti-Christ.

Sabellius taught that the Trinity of Father,

Son, and Holy Spirit is not existent inherently in God, but in His revelation or manifestation of Himself in the Law, in the Incarnation, and in the Holy Spirit. He failed to see that the substance or quality of God, the Father, is Love or Good; that His form, the Son, is Wisdom or Truth, and that His manifestation, the Holy Spirit, is Use or Power, and as such they are permanent. These three phases of Substance, Form, and Proceeding are the three essentials permanently existent in the nature of God, as indeed they are in the nature of all created things, and as in created things, so in God, they make a one, not three equal ones, as the Athanasians leave us to infer, but three component parts or phases that make a one, as soul, body, and proceeding life together make one man. The man re-created into the image and likeness of God is loving, wise, and useful, an image and likeness of these three phases of Love, Wisdom, and Use in the one and indivisible God. The Trinity is not existent merely in manifestation, but also in permanent reality.

Now let us take up again and anew the contention of the Athanasians, whose views prevailed and dominated the entire Christian Church.

II. THE CONTENTION OF THE ATHANASIANS

WE HAVE already devoted a great deal of time and attention to the Athanasian contention that God exists in three persons, and we have shown that such a belief logically means polytheism in spite of all declarations to the contrary, and since polytheism is ruled out of the possibilities, so must Athanasianism go. We have, however, claimed that it was Divinely permitted to continue as the dominant faith of the Church in spite of its implied polytheism, because it was the only faith which emphasized the essential deity of Christ at the same time that it insisted upon the dual nature of Christ. We do not mean at all to say that the followers of Athanasius in the Christian Church have consciously been polytheists. They have insisted upon the formula that God is one, in spite of the fact that their creed, logically viewed,

asserted the contrary. They have thought of themselves as monotheists, and conscientiously so proclaimed themselves; but the simple fact is that if they believe the assertions of their creed, they are not. It is highly probable that, as we have previously indicated, many of them are actually Arians, thinking of Christ as really subordinate to the Father, although of the royal family of heaven. Jesus to them is a prince. God, the Father, is king. But this is not Scriptural, for Jesus is "King of kings and Lord of lords."

It is certain that they think of the Trinity as a trinity of persons—as three different persons. They think of God as existing in three separate identities, in three separate and distinct persons, each of whom is of the same God-essence, and is "by Himself God and Lord"; thus in three co-equal Gods. This makes three Infinites—an absurdity, since we know that only one Infinite can exist. Three Infinites make three finites, one limited by another, hence no Infinite.

But the Athanasians condemn the belief of God in one person. They think that it is impossible, under such a theory, to avoid the error of the Patripassians, that of the Father suffer-

ing and dying on the cross, or the error of Sabellius, that His suffering and dying was only an appearance, not a fact. They think that Christ must have been in the very nature of the case a different person, and they have founded their doctrine of salvation wholly upon the condition that Christ and the Father, although related as Father and Son, are unequivocally two different beings.

It may not be so difficult as they fancy to show that while Jesus is "King of kings and Lord of lords," thus the only God of heaven and earth, in whom all power in heaven and earth inheres because he is this only God, in whom "dwelleth all the fullness of the Godhead bodily," yet he was, after all, in his earth life, perfect man with a reasonable soul, and not distinct from the Father as from another person or identity.

Even they must realize the great confusion which exists in their thought concerning the person of Christ. They sing—

"All hail the power of Jesus' name;
Let angels prostrate fall;
Bring forth the royal diadem
And crown him Lord of all."

And they mean the thought and spirit of this and innumerable other songs where Jesus is praised as God, supreme over all. Let us see if, in other chapters, we may not perceive just how Jesus is God and man.

III. THE HUMAN PLANES OF LIFE

THE first step in order to perceive how Jesus is God and man is to understand first what man is, and then to understand, so far as we can, what God is. It is better in the very beginning of such a discussion to make clear the meaning of the terms we use. We shall proceed, first of all, to a consideration of man, or the human nature.

It is perfectly obvious, first of all, that man is a creature. We do not make ourselves, nor do our parents create us; they are simply instrumentalities through which we come into being.

The simplest classification of man is as follows:

Above	SOUL	of	SPIRIT	= CREATED MAN
Below	BODY	of	MATTER	

DIAGRAM 1

The soul is of spirit, or spiritual, and the body is of matter, or material, and the two together, soul and body, make created man.

The body denotes simply the material part

of man in the plane of nature or matter. All that our natural eyes ever behold of our loved ones or friends or neighbors is the material body that they inhabit.

Yet the real thing that distinguishes those we know from one another and causes us to like or dislike them is not the body chiefly, but the spiritual part of them that we cannot see with our natural eyes. We recognize that the spiritual part is the part that really lives, and acts through the material body. This part we perceive with the eyes of our mind or our spirit.

Let us make the distinction very clear and marked between the material and the spiritual. They are totally distinct in kind, although acting together as a one.

Matter has in itself fixedness or immobility. It is perceptible to the senses. It is subject to the limitations of time and space. It is capable of being weighed and measured in very material ways.

Affection and thought, which constitute the quality and expression of the spiritual part of us, cannot in themselves be perceived by the five senses; their effects upon the material body may be observed, but not the things themselves.

Affection and thought are not limited by time and space. They cannot be weighed or measured by any material standard.

Spirit and matter are distinct in kind. We cannot justly think of spirit, or the spiritual, as refined matter,—etherealized matter,—matter so attenuated that it is only a finely diffused mist or essence.

Matter and spirit, we repeat, are distinct and on distinctly separated planes. Even if we think of two of the most etherealized forms of matter, gravitation and electricity, we cannot think of them as on the same plane as affection and thought. This is clearly shown by applying material standards of weight or measurement to spiritual things. We cannot say that an affection or thought weighs so many pounds or ounces, or is so many inches or yards long, whereas the attraction of gravitation can be so weighed and electrical current definitely measured. The physical energy or atomic displacement caused by affection and thought may be measured, but not the things themselves.

In speaking of spirit we have purposely thus far included mind with spirit, for the mind is also spiritual, but it will be more illuminating

if we distinguish between them, and call all that is spiritual back of the material body by the word soul, referring in this way to the body's interior life. A new diagram will elucidate our idea:

SPIRIT / MIND	SOUL	REALM OF THE SPIRITUAL
BODY	BODY	REALM OF THE MATERIAL

Diagram 2

Now let us go a step further and define mind as the natural mind, a part of the natural body by association, similar to the mind of an animal, both belonging to the realm of the "natural" (a new term), and yet the body belonging to matter and the mind to spirit, the body perishable, and the mind and spirit immortal and capable of continuance apart from the body. "Natural" and "material" are not wholly identical or coincident, although "material" belongs to the realm of the natural. We would better record this new phase:

NATURAL	SPIRIT / MIND	Constituting	SOUL	Existent in the REALM OF THE SPIRITUAL
	BODY		BODY	REALM OF THE MATERIAL

= MAN

Diagram 3

We do not like to be diffuse in this analysis, but without it we cannot understand our subject. We are arriving somewhere.

Let us now take up the third division which we have indicated on our diagrams as "spirit." By spirit we refer to a still higher plane of man's being, which all men refer to and yet think of variously.

We are all sure that man has a distinctly marked plane of his nature—or faculty, at least —above the merely natural or animal mind. It is known from its manifestations. The natural mind is the "carnal" mind, to which Paul refers. The spiritual plane we also know from him. "To be carnally minded is death; but to be spiritually minded is life and peace." (Romans 8:6.)

The mere animal, and the animal man, the man of the carnal or fleshly mind only, is guided by selfish motives altogether—motives of self-protection, self-preservation, self-indulgence, self-enjoyment, self-exaltation; in a word, by self-love. This operates with the material body in the realm of the natural (here plainly recognized). "The *carnal mind* is enmity against God." (Romans 8:7.)

The man in whom the spiritual plane is opened acts from superior motives. The mere animal may indeed forget itself in the protection of its offspring, but that is in itself a natural or selfish motive—it is its own life by perpetuation and extension that it is protecting.

The spiritual man, or the man in whom the spiritual plane is opened, can forget self for those who are not related to him by ties of blood or selfish interest. He is willing to lay down his life, if need be, for those who need his aid and have no other claim upon him. He is capable of renouncing self-indulgence, self-enjoyment, self-exaltation, for the sake of others and for his God.

It would seem that we are entitled to call this the plane of heavenly life, or "eternal life," as Jesus called it, into which we come by regeneration, or the "new birth," or by being "born from above." It represents a new life, capable of being opened in every man by his acceptance of its governing principles, which are those enunciated by Jesus. He accepts those principles in theory, first of all, when from his spiritual plane he is enabled to acknowledge them as true and worthy of his obedience. He accepts

them in fact when he brings them down by the coöperation of the Divine power to dominate his natural mind and body.

We can never understand the Incarnation until we perceive the correctness of these classifications of man's life into these planes; therefore he who would understand it should be patient.

IV. AN INMOST PLANE OF LIFE

WE HAVE outlined man as consisting of three definite and distinctly marked planes for the reception of life from his Creator. The material body is the lowest of all. It is the foundation upon which the superstructure is built and is indispensable in order that mental and spiritual life may be manifested in a material universe; but it is perishable and eventually disappears into new forms when the soul inhabiting it no longer needs it.

Directly in connection with the material body, but consisting of something distinctly different *in kind*, higher, finer, and interior to it, is the natural mind, but these two, the natural mind and the material body, work together as a unit. Although different in kind and operating together by analogy or correspondence, the body serving the mind as a vehicle for manifesting itself on the plane of nature, they both belong to the realm of the natural. Animals also

possess the material body and the natural mind, and belong wholly on the plane of the natural. Since animals do not possess the capacity for becoming spiritual or opening up the spiritual plane, we assume and are sure that they do not possess the next plane of spirit. Because even naturally minded men (the "carnally minded" man of Paul) do possess the plane of the spiritual, even though it remains undeveloped, we believe that they continue forever in some state of life, whereas animals, because of the absence of the superior and distinctively spiritual, perish wholly at the death of the body.

The plane of spirit, as we have indicated, is the true and proper plane to be developed, for the development of which men are born, the development of which brings them into the kingdom of heaven, or of God, while still on earth, and into a visible heaven hereafter. "The kingdom of heaven" is the constant theme of the discourses of Jesus, and we learn that it is within us. (Luke 17:21.)

Thus we have a view, and one that is entirely verifiable from the experience of mankind and the statements of the Bible, of man as body, mind, and spirit; the mind and spirit consti-

tuting the soul which endures forever because it is capable of becoming fashioned into the moral image and likeness of God.

But there still remains a plane of life belonging to man above even that of the conscious spiritual. We might call it the Unconscious Spiritual, but it is better perhaps to term it the Inmost, where life is received from its source. This Inmost of the soul we may look upon as the very Holy of Holies of man, where God dwells directly with him, even if not openly to his consciousness.

That it exists is shown by these facts: Life is received from God; because of its nature it must be received interiorly; it is not received consciously, that is, on the plane of man's consciousness: hence it must be received on an interior plane within or above man's consciousness.

Are we not justified in saying that man's soul, or his interior life, consisting of these three planes of mind, spirit, inmost, where God's life is manifested in him as his very own, is the real man? The material body drops off at death and complete conscious life continues without it. Even the life that manifests itself while

man still lives in his material body on earth is wholly of the soul.

These three planes of reception of Inmost, Spirit, Mind, are the real man, and are a picture of the Tabernacle in the wilderness and the Temple at Jerusalem, with the Holy of Holies, the Holy Place, and the Outer Court. With man God dwells in his Inmost or Holy of Holies, in what is to him the silence and obscurity of his soul.

Into the Holy of Holies once a year came the High Priest, the type of Christ penetrating as the mediator between God and man into the realm of the Divine. At Christ's death the veil that shut it out from man's view was torn in twain, representing the opening up of the Divine Nature as revealed in Jesus—God made manifest. The Inmost plane is thus the Holy of Holies.

The Holy Place in man's temple is the sacred region of the heavenly life, the plane we call Spirit. The Outer Court is the region of the Natural Mind, into which all may come. Jesus referred to his body as the real Temple of God, superseding the temple at Jerusalem. Paul says that our bodies are also temples of God,

and having this view of man's soul as the receptacle of life from God, its tabernacle, we can perceive just how it is true.

How shall we think of the receptacle of life from God, the *soul-form*, which, with the soul's life from God, is the real man? Is it not proper to regard it as in the human form—as in as complete a form as the outward body, which is, after all, only its covering? Shall we not think of that receptacle, the soul-form, as in the human form because it is in the image and according to the likeness of God? If that be true, it would seem to follow that God is, therefore, in the human form, that is, innately, as He is in Himself as well as in His manifestation. This is a new thought of God to many; but if God speaks as a man, and His face and His arms and His hands are referred to in the Bible; if He hears with His ears and sees with His eyes; shall we not think of Him in the realm of the highest as Primal Man, because of which we, as being in His image and likeness, are men? We must ever think of Him as ineffably superior to men or angels, without the limitations of time or space; and yet, after all, in the human form—not a vast giant, for that concept implies a

material thought of Him; but nevertheless essentially Man. When it became necessary to manifest Himself to men, would it not be natural for Him to enter into the form of a man on all its planes of manifestation?

What would be the distinction between God manifesting Himself in the form of Jesus Christ and manifesting Himself through any other man? That is our problem, but we are near to its answer in comprehending in what man proper consists. We believe that the correct answer is found in the difference between the receptacle known to men as Jesus Christ,—the man Jesus of Nazareth,—and other receptacles of life from God in the form of men. We feel that, with the explanations about to be made, the difficulties involved in the question, How can Jesus be both God and Man? will disappear.

V. THE ORIGIN OF THE SOUL

SUMMING up: If all our life is from God, it is evident that the life existing in and manifesting itself through the human soul is life derived from God the Creator, and as we have also seen, *the soul-form is only the receptacle of this life.* With this idea in mind, let us make another diagram representing the various planes of life and its manifestation from the original source in God down to its lowest manifestation in the outward bodily form of man:

GOD		THE DIVINE	
MAN	SOUL	INMOST	INMOST RECEPTACLE OF LIFE FROM GOD
		SPIRIT	PLANE OF THE SPIRITUAL OR HEAVENLY LIFE
		MIND	PLANE OF THE NATURAL OR ANIMAL MIND
	BODY	PHYSICAL	MATERIAL BODY IN NATURE OR IN SOLAR SYSTEM
MATTER			

DIAGRAM 4

Man rests upon matter, has his roots in it, and draws his physical sustenance from it, like a plant, but his soul reaches up through the realm of the spiritual plane by plane to the Divine, from which it draws its entire life.

We can conceive that the Divine influx into man's soul is direct from above, whereas it would appear, from the influx of heat and light and power through the natural sun of our solar system into the solar realm, that the material body receives its life from God through the natural sun. As the material is grosser than the spiritual, or soul life, there would not be any penetration of the spiritual by the grosser influx from the material, whereas there could be and obviously is a penetration of the material by the spiritual. Spirit can in a sense flow into and manifest itself through matter, while matter cannot flow into spirit.

We are discussing the origin of the soul, and we have urged that, if the soul's life is from God —if, indeed, all creation is from Him, then the soul-form itself, which we have seen is man's receptacle of life, is also from Him. As man continues to be man after the death of the material body, and lives as a man forever when the

material envelop has perished, it is evident that his soul is in the man form even here and now. Thus, there would seem to be an inner or spiritual body composed of spiritual substances in order to exist in and function in the spiritual world. This is the real, substantial and persisting form in which men live to eternity. The natural body is merely a replica of it, its temporary outer clothing, to put man into touch with the material universe in which he for a time dwells. The soul's interior and permanent expression is the spiritual body—its outward and temporary expression is the natural body.

That there is such a "spiritual body" Paul asserts in the fifteenth chapter of I Corinthians, verse 44: "There is a natural body, and there is a spiritual body." It is impossible to conceive of *organized* spiritual life existing without an appropriate form. Everything must exist in some form, and the obvious form of the soul is the human form, *for it produces in its extension into nature the human form.* It will be remembered that Paul is explicit about the difference in kind between the natural body and the spiritual body, using many comparisons. In speaking of

the resurrection he says: "It is sown in corruption; it is raised in incorruption; it is sown a natural body; it is raised a spiritual body." The natural is visible in nature, but the spiritual is always existing, for "there is a natural body, and there is a spiritual body." "Flesh and blood cannot inherit the Kingdom of God," hence the soul-form, without the material body, but *in its spiritual organized body*, will do so.

Let us not then think of man's soul, or receptacle of life, as a formless something, but as in an organized human form. When in the hereafter it appears, we know from many instances in the Bible that it will appear in the human form, as, for example, when the disciples saw Moses and Elijah on the Mount of Transfiguration, or when the spiritual world was opened to John in the Isle of Patmos.

There is evidently a vegetable soul, an animal soul, and a human soul, for all outward life must have of necessity its above-nature cause, and its inward spiritual form, that causes it to take form in the outward, to grow, and to develop into the likeness of that from which it proceeded. The material world is merely the world of effects, the spiritual, the world of causes.

Any other view is insufficient to account for the effects.

We can imagine the vegetable soul, while inspired from the realm of the spiritual, yet belonging in origin to the lowest unconscious external plane of the spiritual. For the vegetable has no conscious life, no mentality, nothing that pertains to the spiritual, except the instinct to grow.

We can imagine the animal soul because it develops life on the plane of the Mental and Sentient, but not on the plane of Spirit, or regenerate life, to have its soul only in the realm of the spiritual embraced by the Natural Mind in the diagrams we have made.

We perceive that the human soul is, as we have described it, a receptacle of life on the plane first of the Unconscious or Inmost Spiritual, thence upon the plane of Spirit, thence upon the plane of Mind, and manifesting itself through the physical body on the plane of Matter.

Now whence do these receptacles of life come?

The vegetable soul, while a result of creation and continued by its processes, comes from and exists in the seed.

The animal soul is likewise a result of an original act of creation, and continued by its processes through the parents, who are now more markedly male and female. The animal seed or germ comes from the male, and the egg in which it grows—corresponding to the earth in which the vegetable seed grew—comes from the mother. The life that is manifested proceeds from the male as to its interior form, for it becomes the replica of the father, but it is modified or qualified by the nature of the mother, just as the seed that falls into the earth, while becoming a replica of the parent plant which grew it, is modified or qualified by the conditions of the soil which receives it.

The earth, in the case of the plant, is the mother, the plant which grew the seed is the father, or serves in that capacity. I know that there will arise in the mind the idea of the male and female function in the flower by means of which the seed is fertilized; but in the truest and most fundamental sense the earth is the mother, for the earth receives the seed, protects it, warms it, nourishes it, modifies it according to its own quality, and thus performs all the mother-function except the preparatory one of

aiding in the fertilization of the seed, which may be, after all, only a preparatory process within the male. In the case of the reproduction of vegetable life we shall consider the sowing of seed as the fundamental one, and not the new plant resulting from the transplanted offshoot of the parent tree; the latter is rather a continuation of the process of growth; but in every case I feel that the tree or plant serves the father-function, and the earth always the mother-function.*

* While scientific men may insist that in vegetable reproduction the apparent male and female elements in the plant represent more nearly the father and mother elements, I submit that the earth more perfectly performs the true mother function. While the correctness of this assumption does not appear necessary to prove our fundamental position later developed, still the confirmation of this point by Swedenborg, in his True Christian Religion, No. 585, clearly indicates the analogy and may prove of interest. He says:

"It has been taught by many of the learned that the processes of plant growth, not only of trees, but also of all shrubs, correspond to human prolification. I will, therefore, add something on this subject by way of appendix. In trees and in all other subjects of the vegetable kingdom there are not two sexes, a masculine and a feminine, but everything there is masculine; the earth alone or the

There are many methods or variations of method in the reproduction of created life, whether on the vegetable or animal plane; but in the animal kingdom the process is carried on

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soil is the common mother, and is thus, as it were, feminine; for it receives the seeds of all fruits, opens them, carries them as it were in a womb, and then nourishes them and brings them forth, that is, ushers them into the light of day, and afterward clothes and sustains them.

"When a seed is first opened by the earth, it begins with a root, which is a kind of heart; from this it emits and transmits sap, like blood, and so forms, as it were, a body provided with limbs; its body is the trunk itself, while the branches and their branchlets are its limbs. The leaves which it puts forth immediately after its birth serve as lungs; for as the heart without the lungs produces no motion or sensation, and it is by means of these that man is made alive, so the root without leaves does not cause a tree or shrub to vegetate. The blossoms which precede the fruit are means for purifying the sap, the tree's blood, for separating its grosser from its purer elements, for forming a new little trunk for the influx of these purer elements contained in the bosom of this sap, through which trunk the purified sap may flow in and thus initiate and gradually form the fruit (which may be compared to the testis) in which the seed is perfected.

"The vegetative soul which inmostly governs in every particle of sap, or which is its prolific essence, is from no other source than the heat of the spiritual world; and

by male and female in sexually separated individuals.

Certainly when the reproductive function is more clearly distinguished in higher forms of

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as this heat is from the spiritual sun there, it aspires to nothing but generation, and a continuation of creation thereby; and because it essentially aspires to the generation of man, it induces upon whatever it generates a certain resemblance to man.

"That no one may be astonished at this statement; that the subjects of the vegetable kingdom are masculine only, and that the earth alone, or the soul, is like a common mother, or is like the feminine, let it be illustrated by something similar among bees. According to the observation of Swammerdam, reported in his Books of Nature, bees have only one common mother, from which the offspring of the entire hive is produced. As there is but one common mother for these little insects, why not the same for all plants?

"That the earth is a common mother may also be illustrated spiritually; and is so illustrated by the fact that in the Word 'the earth' signifies the Church, and the Church is a common mother, and is so called in the Word. . .

"But the earth or the soil can enter into the inmost of a seed, even to its prolific principle, calling this forth and giving it circulation, because every least particle of dust or powder exhales from its essence a kind of subtle, penetrating effluvium, which is an effect of the active force of the heat from the spiritual world."

life we perceive that there is the germ of life proceeding from the male deposited in the female, who protects it, warms it, and nourishes it from her own life.

In general we may say that the process of reproduction is carried on in the vegetable kingdom by the planting of the seed in the earth as a mother, and that a similar process is carried on in the animal kingdom by a distinctly indicated male and a distinctly indicated female. The germ of life contained in the seed of the plant or animal would seem to contain what we have called the soul-form, a spiritual something capable of reproducing itself in a new individual of the same species. This soul-form is from the father, and the body which clothes it from the mother.

We are perfectly aware that scientific men will contest our position, insisting that both mother and father contribute equally to the offspring. We admit that they do so in a sense and yet we insist that there is a difference in their contribution. It is the father's soul-life that is perpetuated or reproduced. The mother loses her name in a human family, and her identity is merged into the family of the male.

She becomes, as it were, a helper to the male to reproduce himself. We all instinctively recognize the justice of speaking of the sons of Abraham and Jacob rather than of the daughters of their wives. The inheritance is through the sons.

The human soul is reproduced in precisely the same way that the mere animal soul is reproduced, through the instrumentality of parents, the father's life providing the life-germ, or seed, that in which the germ of life exists capable of reproducing itself, and the mother's life providing the soil in which this new germ of life grows. This seems to us entirely self-evident, and it accounts for numberless facts. It is confirmed by reason, and is to us the obvious basis for the perpetuation of human life.

The thing which we wish to emphasize is this: The soul in its incipient form comes from the father and is a projection of the father's life. It is the life-principle capable of reproducing itself. It is the father's life in miniature, shaped in a rudimentary way as a receptacle for the development of a new life. In the ground of the mother's life it receives its physical or material body, plus the modifying influences from her

reacting upon the soul-form from the father. This gives a duality to inheritance, but a difference in kind.

The life that flows down from God into this soul-form from the human father is like solar life flowing into the plant organism: it is modified and qualified by the character of the recipient vessel into which it flows. The soul-form from the father planted in the mother reproduces itself under the modifications received from the mother, but it becomes an image or likeness of the father modified by the mother. It is the father that is reproduced, modified by the mother.

Both the life of the human soul and the soul-form itself are actually from God. No human parent creates the soul-form. *It is provided by the Creator through the instrumentality of the human father in the human seed, and is a rudimentary reproduction of the father's soul-life.* It is, we claim, one of the innumerable facts of life that we know to exist whether we know how to explain it or not. The soul-form is a fact, and we believe it to be as a spiritual entity in the human form, although rudimentary, because it reproduces the human form in its extension into matter.

VI. EVERY MAN THE SON OF HIS OWN FATHER

IT IS entirely obvious that every man is the son of his own father; that is, he is like his father —a reproduction of him, of a similar essence, type, and character. This is more than a truism in the discussion of our subject; it has a most important bearing as a self-evident fact upon the discussion. For it follows that if Jesus is the *Son of God* in any special sense, he is entirely distinct from us.

In what sense can we justly and properly be called the children or sons of God? Is it not only when we are recreated through regeneration into His image and likeness? Of course, in the most general sense every one is the offspring of God, but he is not so in the Biblical sense until he is recreated into the image and likeness of God, for it is this sonship to which reference is so often made. But when a man is so changed from his carnal mind as to become

spiritually minded, is he more than an angel? Obviously not.

Yet we know that he does become an angel in the hereafter from the Book of Revelation, where John falls down at the feet of the angel who had been showing him the glories of the New Jerusalem, and we hear these words: "See thou do it not; for *I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book.*" From this we deduce that angels are regenerated men. But he never becomes more than an angel, and thus always remains a finite being.

But we find that Jesus is called the Son of God from the beginning, and finally has all power lodged in his hands, as we read in Matthew 28:18. He is thus the Son of God in a special sense from his birth, and in the end announces himself as one with the Father, and finally as the Father. (John 10:30 and John 14:7–10.) His case is unique and wholly different in many respects from our own. He not only becomes like the Father, but eventually proclaims his identity with the Father.

The human being, with a purely human soul, becomes only a replica of its own father morally

as well as physically, within limitations. His degree of perfection or imperfection in living the father's life may be and is modified by his own acquiescence or active interference. But he is never more than a human being, and he is always a being distinct from his father. Jesus as the Son of God became a replica of his Father, and eventually insists that he and the Father are one—identical. "He that hath seen me hath seen the father." (John 14:9.) No other man could make this claim concerning himself and his father. Jesus could do so because the Divine Essence is indivisible. If he were a son of God, as we are the sons of our human fathers and so became a distinct being, he would be another God, and there would be two Gods, which is impossible.

While Jesus is called the Son of David many times, we realize that it is only through his mother that he is so called. He insists that he is the Son of God. His repudiation of the claim that the Messiah was to inherit his soul from David as a man inherits his soul from his human father is indicated in the following passage:

"While the Pharisees were gathered together, Jesus asked them, saying, What think ye of

Christ? Whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?"

This was the insistence upon the fact that his soul was from the Divine Father, and not from any human father. He admitted only the modifying influence of his mother as an external thing, for he always repudiated the claims of Mary when she attempted to press or emphasize an enduring relationship.

The announcement of the angel Gabriel to Mary is a proof of his conception in a wholly different way from other men, in order to become a being, while resembling as to his external life other men, yet distinctly different. "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David." He was David's son only in the matter of his material form from Mary, not as to his soul, for he is dis-

tinctly called the Son of God in a special sense, thus receiving his soul-form directly from the Divine Father.

Continuing the quotation we read: "And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end," thus showing his unique immortality as differentiated from every mere earthly king. "Then said Mary unto the angel, How shall this be, seeing I know not a man?" asking the eternal question as to the possibility of generation without a human father. And the reply comes with authority: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

From this we are to understand that a human child was to be born to Mary, but that its soul-form should be provided by the Highest Himself. In other words, that a receptacle of life was to be supplied from the Divine Father, which should be a projection of the very Divine itself into the realms of the spiritual and material.

Now we must realize that if this Son of the Highest was to be a human being, it would

needs have a soul-form similar to the souls of other human beings. It would need to have a receptacle of life from the spiritual plane, from the mental plane, and it would also need an actual material body from the material plane. This latter we know that Mary provided. Through this body was also provided a consciousness upon the plane of the natural which remained with Jesus until his crucifixion, that is, from her was provided a plane upon which that consciousness manifested itself. Into this plane of consciousness temptations entered, for Jesus was "tempted in all points like as we are."

In our study of the constitution of the human soul-form we saw that the first plane of all is the Inmost or Unconscious Spiritual. It is there, as in a Holy of Holies, that the Divine life is received by the created soul-form. It is there that God dwells directly with man. Now we must believe that in the soul-form which the Divine provided for His own manifestation in time and space, which was to be an extension of Himself, and not a separation from Himself as in the case of man the creature, that inmost plane is represented, not by a separated receptacle as in the case of man, but by the very

Divine itself. The Inmost in the case of Jesus was Jehovah. Jehovah flows into men as into something which He has separated from Himself and yet to which He is adjoined, *i. e.*, is in juxtaposition, but into the soul-form which He provided for Himself He dwelt directly without separation; for it was God manifesting Himself, extending, projecting Himself. And on this highest plane God always dwells as complete within Himself, "in the light which no man can approach unto; whom no man hath seen, nor can see," "the King eternal, immortal, invisible."

Let us now see an illustration of the projection of God in Jesus Christ:

GOD		INFINITE
HIS SOUL FORM OR PROJECTION	{ SPIRIT / MIND }	AT FIRST LIMITED
OUTWARD BODY	MATTER	LIMITED

DIAGRAM 5

Comparing this with diagram 4 we perceive that in the case of Jesus the plane of the Inmost does not appear. Yet in a later chapter, where the Divine is divided into its own elements of Good and Truth, this Inmost is represented by the Divine Truth, the form of the Divine Good.

The first plane of the soul-form provided by Jehovah for His extension into nature would be the plane of "Spirit," or that of the heavens where angels dwell, and we can understand that He assumed this plane from the spiritual atmospheres of the heavens, for it was, even in Christ at the very first, limited as angels are limited. It was imperfect as angels are imperfect, and yet more perfect than angels because it had God more directly resident in it than even the angels have. It was necessary that Christ should have this plane of created life in order to be perfect man with man's planes of life, in order to be a complete man.

The next plane which Jehovah provided in His assumption of an outward form would be that of the mental, or the natural above the body, the plane of the natural human mind; and we can assume that He provided this from the substances of its atmospheres.

We must bear in mind that it was proper and orderly and in harmony with all methods for the extension of life from the highest into lower forms for the Lord so to provide a form for His own extension into nature, providing it from

the different planes through which it was to pass and in which it would later manifest itself.

God as He is in Himself could not directly come from the highest into the lowest. He had to come down through intermediate planes of creation. Yet we must believe, and we have abundant warrant for so believing, both from reason and the Word of God, that God was always potentially a man in the last things of nature. Nature is but the shadowing-forth, the projection of God, into ultimate forms, and all nature reflects the man-form. Trees with their branches and tops appear to strive to realize the human figure with its arms and head. Animal life in its progress upward grows more and more distinctly into the human form. Human society arranges itself into an approximation to the human form. All nature is thus the adumbration of the Divine, and suggests that the inmost soul of all is essentially Man.

Yet we can perceive that God in the creation of the natural universe separated it from Himself as it proceeded downward and outward, so that we can never correctly think of nature itself, or created forms, as being God. They are from God, but separated distinctly from Him.

Yet it is obvious that God might proceed downward into the realms of lower created things by the projection of Himself. But in order to do this it would be inherently necessary for Him to provide a way for doing it, and the way He provided we may believe was by this assumption of the human soul-form and being born as to this outward form a man on the plane of matter. This would be but a step or a means by which He was later on coming directly and fully into all realms of creation. So that the soul-form provided, the life manifesting itself as an ordinary man would be only a process of extension of Himself, and an orderly one.

It is necessary to pause here for a moment to reply to difficulties that naturally arise in the human mind.

For example, we are asked, Was not God always present on the different planes of creation? Yes, for God is omnipresent. But we can comprehend that before the Incarnation He was present mediately, not immediately. Thus, in the creation of the universe, both spiritual and material, we can perceive God creating all things through atmospheres thrown off from Him. He obviously created a spiritual

universe as well as a natural, for we are to live hereafter in a spiritual universe, and man lives now more or less consciously in its atmospheres, and more distinctly and perceptibly after leaving the world of nature or the natural universe.

We can perceive how this creation was probably effected in the spiritual universe by its reproduction on the plane of the natural. We can see it imaged most perfectly in a single solar system. The sun, as a distinct initial manifestation of creative life on the natural plane, has its three atmospheres or aura, ether, and air, and in these atmospheres creative energy proceeding from the Lord through the sun operates to create a visible material world.

We see that creation proceeding downward by atmospheres to the lowest comes to rest in gross matter—the mineral kingdom; and then we witness its ascent upward in created forms of mineral, vegetable, and animal to man. God, before the assumption of the human, was in this lowest activity of the sun's in nature, for all life must inevitably proceed from its original Creator, God. But He was not there directly, or immediately, but indirectly and mediately.

By this *inward* projection of Himself through

the soul-form taken from interior spiritual atmospheres downward into nature He provided the way, as we have already pointed out, to come eventually directly and immediately into the lowest plane of being, the natural universe, just as man, His image and likeness, is in it.

We have said that He was always potentially on this natural plane; for if He were not, He could not have descended into it; but He could not descend actually into it until He had provided in nature a form receptive, and directly and immediately receptive, of the very Divine itself.

This was a necessary mode of manifestation also because of man's fall from his original state of orderly life. We can understand that the pre-Adamite man was merely an animal man, but yet a distinct creation from the higher forms of animals below him, *because he had the spiritual plane of life capable of receiving and manifesting the life of God as an image and likeness of God.* He had not only the animal mind, but the spiritual mind, or plane of being, with the inmost within that. Because of this he grew upward until he became heavenly, or truly spiritual, in the Garden of Eden state. Yet

he fell from that lofty estate and became wholly evil; and in order to save him and lift him up again into the true order of his being it became necessary for the very Divine to descend into human life and rescue man from himself, to reveal God to man and help him upward. This is a condescension that is predicable only of infinite Love and Wisdom, and yet is in harmony with His benevolent purposes obvious in creation.

We have shown previously from the Word of God that Jehovah said that He was so coming into nature, into the natural world, to rescue man. We have shown repeatedly, and we think conclusively, that He was to come in the form of a servant, despised and rejected of men, and yet that He was to be "the mighty God, the everlasting Father." And we have seen that Jesus could have been no other than God in the flesh. "In the beginning was the Word," or Logos, or Expression of God—existing from the beginning of all things—"and the Word was with God, and the WORD WAS GOD. . . And the Word (or God) was made flesh." This Word is the Divine Truth, the form of the Divine Good, always existent, corresponding, in the

projection of God—the Divine Good—into nature to the plane of the Inmost in man. This Divine Truth, having as its inmost or soul the Divine Good, and in actual fact identical with it as form and substance are always one, clothed itself with a temporarily limited soul-form and fleshly body.

VII. WHY WAS THE VIRGIN BIRTH NECESSARY?

THERE are many earnest, honest Christians in these modern days, when naturalistic criticism is at work to destroy the very foundations of human belief, who feel that the virgin birth of Jesus was unnecessary. They ask in all sincerity, Why could not Jesus be Divine, the Son of God, the Saviour of the world, and still be the son of Joseph? They urge that perhaps the Bible account was a later invention of men, and say frankly that they do not see any need of it.

The question implies a lack of careful, discriminating thought. It arises from the desire to hold on to the truth of the deity of Jesus which they recognize, and to explain away the apparent difficulties which spring from materialistic conceptions.

We have already answered the question, but we shall do so again: The answer is, Jesus being

what he is, *the Son of God*, the Saviour of the world, Divine as no other human being ever was or can be Divine, one with the Father as to essence and being, unavoidably had to have a soul-form from the Divine directly. If he had been the son of Joseph, he would have had a soul-form from Joseph, fashioned from the inner spiritual substances of Joseph's being, and he would have grown in manhood to be only the son of Joseph.

Let this thought penetrate deeply into our souls: Every man is the son of his own father, from whose being he receives his soul-form or rudimentary receptacle of life, and he becomes only a reproduction of his father, of a similar essence, type, and character.

Upon the assumption that Jesus was the son of Joseph it could not have been written of him, "In the beginning was the Word, and the Word was with God, and THE WORD WAS GOD. . . . And the Word (or God) became flesh." If Jesus had been the son of Joseph, he could never have said, "Before Abraham was, I AM," or, "He that hath seen me hath seen the Father," nor the thousand and one other things where he claimed his absolute uniqueness and differ-

entiation from all other men who have ever lived. As the son of Joseph, Jesus would simply not be Jesus. We cannot imagine even an ordinary man being the same man if born of any other than his own father. Much less could he who proved himself to his disciples and is accepted by so many myriads of men as the actual Son of God be different from all other beings if he were not born of a virgin the son of the living God.

Any man born of a human father has forever human limitations. He could not develop ever into "The Alpha and the Omega, the first and the last, the Almighty." The human essence cannot be mixed with or transmuted into the Divine. The Divine can dwell directly and immediately only in its own things.

The descent of the Lord through the heavens in order to dwell in the flesh was an orderly descent, but the soul-form by means of which it was accomplished was taken *from the Divine things* found in its descent, first those existing in the minds of angels in the angelic heavens, then in the natural minds of those in the lower spiritual world corresponding to the human mind, and then in the knowledge of the In-

carnation known to men through prophecy and the Word of God in its letter. This latter existed on the material plane.

It is true that in taking a soul-form in this way this soul-form was tainted on every plane by the imperfections of angels and men, for the Divine is never fully and perfectly received by any creature; but nevertheless it was a soul-form which could receive the Divine life directly and not indirectly; into which the Divine could flow *as into its own*, and gradually, but surely, drive out the imperfections, substituting therefor the absolute Divine, and thus enable the very God of heaven and earth to descend in this way into the natural plane of life, its ultimate. In this way Jesus could be God and Man, eventually the God-Man, wholly Divine on every plane of being, present on every plane in fullness.

As the Divine Being cannot be divided, any more than a human essence existing in an individual can be divided, this projection of God into nature, known on earth as the man Jesus of Nazareth, was always and essentially God. To appearance Jesus was one person and the Father another, but reason shows us

that if he as the Son of God were a different being than the Father, there would be two Gods, and that means polytheism, the impossible. The Infinite could not beget another Infinite, since neither then would be infinite; but by extension God could project His life directly down into nature and become present in His own things there.

Now, some minds find it disorderly for God so to have projected Himself into nature. Of course, it is not more impossible for God to do this if He had desired it, than to effect creation on any other plane or in any other way. The creation of the spiritual universe involved in it the creation of the natural universe. The creation of the mineral kingdom, the grossest form of matter, provided a basis from which the Divine influx into nature could work upward again to its source. But each separate step in the program of creation was a separate and distinct act of creation. The creation of the vegetable kingdom, with its innumerable species, was at every step a new act of creative activity, as was the creation of the animal kingdom. And man was as distinctive a creation as anything that preceded him, for, as we have seen, there

was created in him that which had not existed in vegetable or animal, the plane of the spiritual, with its inmost receptacle of God to enable him to become the moral image and likeness of his Creator. He who created all things could create anything He desired in any manner or according to any mode that seemed useful. There was no precedent for the sending of the Son of God, or projection of God into nature, and inherently there could be no repetition of it, for once here in His infinitude God is forever with us on the plane of the natural. Thus the possibility of the virgin birth is seen to exist if the Creative Power saw it to be essential.

It is idle to assume that it could not take place because it is not the mode followed in other cases. The creation of the soul-form from the spiritual substances of the human father is a distinct act of creation on the part of the Divine; but it is a projection of *the human father's life*, or life through the human father, and *hence like the human father as a type*. The creation of the soul-form by means of which God came down into the kingdom of nature directly, as the man Christ Jesus, was similarly a projection from the Divine, but instead of

being through a human father and hence through a permanently limited soul-form, the soul-form provided was a projection of the very Divine itself by *means of its own things* existing on the various planes of life through which the descent into nature was made, in order that God might have ultimately an unlimited medium for His immediate presence in nature. Thus it was most orderly.

Nor can it be urged successfully that the act of a virgin giving birth to a child is in the case of Mary immoral. The fact is no one is ever distressed by its immorality except those critics who would destroy the foundations of all religious belief. Singularly enough, it is an event which seems the purest and holiest that ever took place.

There was no violation of Mary's freedom. While it perhaps cannot be definitely proved historically, yet because of prophecy it is highly probable that Jewish maidens expected the Messiah would be born of a virgin. The angel in his announcement to Mary left her free to act as she desired, for her reply indicates it: "Behold the handmaid of the Lord; be it unto me according to thy word." The whole world

has admired this voluntary acceptance of the Divine honor conferred.

It was not something which could come without Mary's perfect acquiescence, any more than the fact of motherhood ever normally comes to women without their consent.

Nor was there any violation of Joseph's conjugal rights. He was fully informed of the condition that was to be achieved, the coming to earth in fulfilment of prophecy of the Messiah to be born of a virgin. It is perfectly evident that he regarded it, as all sincere men regard the birth of any child, as an act of God, mysterious, relatively inexplicable, but God's way of working, and yet in this case necessarily effected without His instrumentality in order that Mary's son might be the Son of God.

Both Mary and Joseph were sincere and honest people whose lives, as to their minutest detail, had been known from eternity. In the sight of Him who exists apart from space or time all things past or future are as present. God knew from the beginning the characters and dispositions of Mary and Joseph. They were prepared by the Lord for this very mission long before the time of Abraham, through whom the promise of the blessing first openly came.

They were indeed prepared for it in Eden when the Lord promised the woman that her seed should bruise the serpent's head.

The secret of the mysterious birth was probably known to only a very few. No public feeling was offended, for Joseph took Mary to wife; they were publicly married. Joseph knew that that which Mary had conceived was to be the Son of God, the Messiah of his race, the deliverer of mankind, as did Zacharias and Elizabeth, and those nearest to them. But there was no suspicion of scandal; instead, overwhelming gratitude that, through them, God was fulfilling prophecy. Mary treasured all these things in her heart in order to give them to future generations, and all generations have indeed called her blessed. Through Mary as a chosen instrumentality of the Lord the Messiah came into the world, from her as a virgin in whom the Divine soul-form was Divinely placed. "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." God could not come directly into the world in any other way. It was orderly, pure, chaste, holy, holier than any other birth.

VIII. THE GLORIFICATION

HAVE we not shown that the soul-form which manifested itself through human birth to men as Jesus of Nazareth was true man, for it had all the planes of life that man has, with God dwelling within? Jesus of Nazareth was perfect man, with a rational soul, for on the merely human plane he was tempted, grew tired, and manifested other limitations of the human taken on from Mary.

But do we not perceive that he was true God, not indeed at the first as to the outward form taken on from Mary, or in the limitations taken on from the angelic life, but nevertheless he was God, essentially, even from the first, God manifesting Himself, God dwelling *in His own things* within the flesh, within limitations voluntarily accepted, in order that He might later be present on the plane of the natural in all His fullness?

Now upon the assumption of the human planes

began that process to which Jesus referred as his glorification.

Let us see what glorification means.

To "glorify" means, according to the Standard Dictionary, "to exalt to a state of glory; raise to power and happiness; especially, to uplift to celestial honor and blessedness." But it also has a reciprocal meaning, as when there is a descent of glory upon common things and we speak of them as glorified. We say that glory is shed upon them; but the two definitions are the two sides of the same idea.

This process, in the case of Jesus, was reciprocal, proceeding from Jehovah initially, and in its turn "exalting to a state of glory; raising to power and happiness; especially, uplifting to celestial honor and blessedness," the assumed human.

In the case of man we call this process "regeneration." It is the process to which Jesus refers in his conversation with Nicodemus as "being born again," or "born from above," or "born of the Spirit." Its initial source is in God; it is God operating in the heart of man, uplifting him into a new life, where he becomes the moral image and likeness of God. It is

indeed the opening up of that spiritual plane of life, or of life on the plane of the spirit, to which we have so often referred, by means of which one becomes an angel of heaven. It is developed through unselfishness, the voluntary laying down of the selfish life, the determined following out of the commandments of Jesus, the executed resolve to love others as we love ourselves. And yet, after all, it is Divinely effected. One can no more be born by his own effort into the plane of the truly spiritual than he can be born by his own effort into the plane of the material. The Divine works within us to bring it about, but with our consent and coöperation. Without our consent and coöperation it cannot be brought about. We are acted upon by the Divine, and we react to it, and our reaction to the Divine influences is similar to the reaction of the mother to the father; the material or natural plane being, as it were, the mother that cooperates in bringing forth to life the new spiritual seed from our Heavenly Father.

This process of regeneration is the process to which we were destined from our birth. Without it we are undeveloped men, living here and hereafter the half-life, the imperfect, in-

complete life of selfish beings, voluntarily rejecters of God's life, of the true life of heaven, which Jesus calls "eternal life." Without the development of life on the spiritual plane we can never be fashioned into the moral image and likeness of our Heavenly Father. To live spiritually, or on the spiritual plane, is to truly live. To refuse to live on that plane is never to be really born into the image and likeness of God. It is the equivalent of moral death, for it means the separation of the unregenerate man from God through refusal to receive His life. The supreme effort of our lives should, therefore, be "to follow the Son of man in the regeneration."

Jesus called the process in his case glorification. Let us note some of the passages where reference is made to it:

The first reference is John 7:39: "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified."

John evidently refers to that state of complete union with the Father when the Son was "glorified," completely exalted, and made one with the

Father, when he had "ascended to the Father." The "ascension" was indeed nothing more than the glorification or completeness of union of the Father and the Son, when the "Father" descended, as it were, lower and lower into outward things, as the "Son" by reciprocation ascended into the very Divine itself. Our regeneration is indeed an image of it, but the glorification of Jesus infinitely transcended our regeneration; for we never ascend into oneness with the Divine that dwells in our Inmost, or Holy of Holies, whereas Jesus ascended into the bosom of the Father, and, as "sitting on the right hand of the Father," exercises all Divine power—is, in other words, the one and only Divine. He who has "*all* power in heaven and earth" is the only God of heaven and earth.

We in our regeneration go up step by step into higher and higher planes of spiritual living; but we never commingle with God as one with Him; we never go above the highest plane of the angelic heavens into oneness or identity with God. We remain forever creatures with life derived from God, never having life in ourselves, or self-existent life. And while God mediately descends through us as we become regenerated

until He manifests Himself through us even on the natural plane of living, it is not God in His fullness in us, as He dwelt in the Divine Human when that was "glorified." God as He is in Himself is forever back in the recesses of our being—in our Holy of Holies. He is never identical with us in our external life, so that we never have life in ourselves—self-existent life—as Jesus had it. In other words, we are never commingled with the Divine. We are never Divine.

Another passage from John (12:16) emphasizes the same idea as the preceding quotation: "These things understood not his disciples at the first, but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him." "When Jesus was glorified" here evidently refers to his exaltation at his ascension, the "ascension" being the complete union with the Father, when he reigned openly as Divine.

Now there are two states of consciousness manifested in the Lord's life on earth—the one when he spoke as man only, with the consciousness on the plane received from the natural; that which theologians call his state of ex-

inanition (of emptying himself) or humiliation; and the other state of consciousness, which we may refer to as the state of glorification, when he spoke as absolutely and consciously Divine.

On the plane of the natural, in his states of humiliation, he spoke of the Father as greater than he; he prayed to the Father, and spoke of Him as if He were a distinct being from himself; and yet again in his states of glorification he spoke of himself as one with the Father. There was usually an adaptation of this latter consciousness to the states of his hearers, so that they might better understand him. He could never, as we have seen, speak with utter disregard of the states of his hearers. There was always an effort at accommodation or adaptation. It is entirely evident, from the accounts of his life, that the consciousness on the plane of the Divine grew more and more prominent as he progressed, as he threw off the merely human and limited, as the Divine descended lower and lower into the outward.

If we will read the passage in John 12:23–33, we shall see the idea of the Lord's glorification more prominently brought out:

"And Jesus answered them, saying, The hour

is come, that the Son of man should be glorified." Let us here think of the dictionary definition, and read the sentence in this way: "The hour is come, that the Son of Man should be 'exalted to a state of glory; raised to power and happiness; especially, uplifted to celestial honor and blessedness.'" Is not that the true meaning? Now how was this to be accomplished?

This brings out a most important phase of the matter, demonstrating that the Lord's glorification and man's regeneration are similar, both requiring temptation combats to accomplish them: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Here the Lord was evidently under the stress of temptation. He continues by turning his own temptation into good counsel for his followers:

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. . . . Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name."

These latter words are the evidences of vic-

tory. The name of a person is the expression of his character or quality. All names were given so in the beginning, and even now they indicate to the hearer the personalities of the ones who bear them. By asking the Father to glorify the Father's name, Jesus was asking that he himself should be exalted as to the Divine Human; that the Divine should flow down into and infill the Son *as the outward expression* in time and space of the Divine, as the Father's "name" or expression, and so exalt him into oneness with the Father. And his victory over the temptation to resist the natural death which he saw so clearly to be imminent and yet indispensable actually brought about this fuller union of the Son and the Father, for immediately we hear:

"Then there came a voice from heaven, saying, I have both glorified it, and will glorify it again. The people, therefore, that stood by and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said,"—and his answer is very pertinent to our discussion,—"This voice came not because of me, but for your sakes."

Jesus continued, and what he says is an evi-

dence of the effect of his temptation combats, namely, his victory over the evil forces that strove to destroy him and which had almost destroyed the human race: "Now is the judgment of this world: now shall the prince of this world be cast out."

By meeting the infernal hosts as a man, as the son of Mary, on their own plane, admitting them into himself through the planes of life he had assumed, he conquered them, gained the victory which should forever set men free from their power as men voluntarily followed him in the regeneration.

The consciousness of his victory is still more apparent in what follows: "And I, if I be lifted up from the earth, will draw all men unto me." It was the Divine consolation after victory that comes indeed to every human soul. It was in this case even more—it was the Lord's rejoicing over the salvation of a world. He looked through all the future ages and saw this triumph, the fulfillment of that for which he had so humbled himself. It was a song of victory, the joy of which was not personal, but lay in the realization of the welfare of his creatures whom he was now rescuing.

Another passage from John (13:31, 32)—for John's gospel is the one which most fully and intimately records the inner psychologic states of the Lord—has the following statement, made at the time that Judas leaves the table at the Last Supper to go out and betray Jesus to his enemies:

"Therefore, when he was gone out, Jesus said, Now is the Son of man glorified," *i. e.*, lifted up, exalted,—"and God is glorified in him," *i. e.*, the Divine brought down into the Son. "If God be glorified in him," *i. e.*, brought down into the Son,—"God shall also glorify him in himself," *i. e.*, exalt the Son into oneness with Himself,—"and shall straightway glorify him." Is not this the obvious meaning of what is sometimes a difficult passage? "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you."

"The little while" to which Jesus referred is the time remaining before the glorification was completed. Soon they should not behold him as they had now done daily for so long; for the glorification would be complete. At that time, or in that state, they could not find him as they

had hitherto done, for he would have departed out of the limited finite. Yet in that glorified state he would be with them forever: "Lo, I am with you always, even unto the end of the world."

The going out of Judas to betray meant the early consummation of the processes of glorification, when the human from Mary would be forever put away; for the merely external human, the material, would die upon the cross; and the Lord realized it perfectly. Therefore, as he had triumphed in the thought or anticipation of this final victory he exclaimed, "Now is the Son of man glorified,"—lifted up, exalted,—"and God is glorified in him,"—the Divine is brought down into the plane of the natural. The external limited was to be put off, and in its place the Divine, even as to ultimates,—or in the last things of human life,—was to be put on—God was to glorify the Son of man in Himself. They were to be made forever one. God was to dwell forever on the plane of the natural, as well as on higher planes. Jesus saw prophetically that which was about to occur. The process was almost finished. In a little time he would be able to say from the cross, "It is finished."

Let us consider for a moment the Lord's intercessory prayer after the Last Supper:

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son," *i. e.*, descend into the Son, or ultimate plane,—"that thy Son may also glorify thee"; *i. e.*, ascend into perfect oneness with the Father,—"as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, [the internal of God] and Jesus Christ, [the external of God] whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Here was Jesus, almost at the last moment of his earthly life, praying to the Father as if the Father were distinct from himself. And the Son was still distinct from the Father, in spite of their approaching union or perfect oneness. It is possible to understand the deep mystery involved in this relationship as here exhibited.

Let us for a moment think of God's essential being.

What is God? The very form of the word indicates that the minds of the Anglo-Saxons and related races perceived that God is essential Good, the Supreme Good. It is a high ideal of God, but a proper one. God alone in the supreme sense is Good.

Accepting this idea of God, we find back of the word Good the essential quality of Love, a higher concept of God, for Love is the source of Good. We are entitled to think of God as Love, Love being His essential quality. But a quality cannot be manifested except in form; and thus we next think of God as Wisdom, which means merely the form of Love on the same plane. When we think of God as Good, actually a lower perception of Him, we think of God's expression or form as Truth.

We thus perceive that God has two phases at least of being, Love and Wisdom, Good and Truth, or, in general, Being and Coming-Forth, or Quality and Form. Jehovah, or the Father, seems to be Essential Being, and Jesus, or the Son, God-Coming-Forth-to-View, God-manifesting-Himself. Thus, there are not two beings,

but one Being. Just as our soul as it is in itself needs to have a body through which it can manifest itself to the world, so the Infinite God, Essential Being, needed to have a body or proceeding in form in order to make Himself manifest in time and space. But let us bear in mind that Essential God and God-Coming-Forth-to-View would not be two Gods, but merely two phases of the one only God.

When we think of the quality of God, His inmost character of Love,—or as perceived as the Divine Good,—we think of the Father; but we cannot see that inmost quality except in its form of the Son, the Divine Wisdom, or the Divine Truth. While this coming forth to view in time and space created the impression of two separate beings, they were not two, but one, as Jesus said, "I and the Father are one"—identical. "He that hath seen me hath seen the Father."

When God would manifest Himself in time and space He provided, as we have seen, a *soul-form* taken from the truth as it existed in the angelic heavens and in the minds of good spirits and men. It was truth from the Divine as it existed in the heavens in the minds of others;

thus it was His own with them; but it was not the actual Divine Truth as it exists in its perfection as the body or form or interior expression of God. It was not the Logos of John 1:1, *i. e.*, the Divine Wisdom or the Divine Truth.

The Logos was the *first* expression of the Divine in its emanation; it was the Divine Wisdom or Truth; it was the interior form of God-Coming-Forth-to-View. This is Truth in the Divine Form, and it is not, as we have indicated, the imperfect form of truth as it exists in the minds of angels and men.

Jesus was most interiorly the Divine Love, or the Divine Good; then He was the Logos, or the form or expression of God on the most interior plane; then he was for a time in the descent to earth truth as it is received by angels and men; then he was that which men saw, a man among men, a flesh-and-blood man, with consciousness on every plane of proceeding. He was all of these things when men saw him on earth. His *human* mind, from which he so often spoke, had at least two planes of consciousness—one of the lower plane of the human mind when it is shut out from the perception of its higher nature, the other the upper plane of the

regenerating human mind when it perceives and speaks from the plane of the spiritual, or the plane of the angelic heavens. Then he had a plane of consciousness above even this upper human, the plane of the Logos, or Divine Wisdom or Truth above the heavens.

The process of glorification was this: The Essential Divine, Jehovah, manifested Himself first as the Logos, or the Divine Wisdom or Truth. When it would appear before men a *soul-form* was taken from the things of God, or the Divine Truth, as received by the angels and men. This was to provide a receptacle fitted by its quality to receive and contain the Divine in limitation. This receptacle or *soul-form* became in its outmost manifestation on earth Jesus of Nazareth. It was not separated from Essential God; it was merely a covering or projection of the Divine; it was actually God dwelling in His own things on lower planes. As Jesus was humanly perfected, that is, as he lived the life of overcoming, the Inmost Divine, Jehovah or the Father, descended. God as the Logos cast out from the soul-form, or plane of reception, on the level of the angelic heavens, *i. e.*, the plane of spirit,—the imperfect reception

of God on that plane by substituting therefor the Divine Wisdom or Truth, or God in His first emanation. Then God dwelt directly on the plane of the heavens in His infinity.

Then God as the Logos descended as the processes of glorification continued into the plane of the natural mind. It was at this time that we have the intercessory prayer recorded in John 17. It was the Son speaking on the plane of the Logos addressing the Essential Divine, the Father. By the "glorification" he was referring to the perfect union of the Divine Good and Divine Truth which was now about to take place on the lowest plane of the natural life, when the Logos would entirely supersede the plane of the maternal human and even the Father, or Essential Divine, would be united with the Son, and the *Divine Good and the Divine Truth would be one on the plane of the natural.*

There was still left something of the maternal human, for Gethsemane and the cross were yet to be endured. It would still be possible for consciousness, therefore, to be manifested on that plane. But at the time when Jesus prayed his intercessory prayer, it is evident, from cer-

tain considerations, that he was speaking as the Logos or Interior Divine Truth.

The question occurs, Why were these different planes of consciousness existent? There can be little discussion of the fact that they did exist. The purpose was that there might be the effort toward reciprocal union from the lower planes of life, action and reaction. God, in order to come before men, assumed an imperfect receptacle of His life. It was necessary to cast out the imperfections in order that He might finally descend in His very fullness on the lowest plane, and be forever God with man. The man Jesus of Nazareth represented at first the Divine dwelling in an imperfect receptacle, limited by the material conditions it had assumed. The only normal way by which these imperfections could be put off was by bringing down the Divine as it could be received. This was by temptations admitted into the maternal human. The Divine descended as it overcame the devils who did the tempting; it descended and replaced the imperfect. Jesus overcame, as all men must overcome, by the power of the Divine, but he could not have been tempted had he not had a plane of consciousness at the

time of temptation like our own. God was not tempted, but the man-plane did receive temptations and it overcame, as every man must overcome. That made Jesus complete man—thoroughly a human being. What overcame in him is what overcomes in man, the Divine power; the difference was that God dwelt directly in him as His very soul, whereas God is only adjoined to us, dwelling in us as a separate entity in our Inmost.

We now hear the words: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." This was the Logos speaking, that was in the beginning with God, who was God, and that for which he prayed was the reciprocal union of the Divine Good and the Divine Truth, God and the Logos, the Father and the Son. These elements in God had been to appearance separated by the Incarnation; they were now to be reunited. That it was this interior Divine Truth or Logos speaking is shown by what follows: "And, now, O Father, glorify thou me, with thine own self, *with the glory which I had with thee before the world was.*" The outward man Jesus had not existed before, but the Logos had always existed. This effort

toward union resulted in the complete glorification, or perfect union on the plane of the natural of Father and Son, when the essential Divine infilled the form of the Son, when the Divine actually dwelt in its fullness in His own things on the plane of the natural, no longer as hitherto mediately in the assumed human from Mary.

In the twenty-fourth verse of this same chapter Jesus said:

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: *for thou lovedst me before the foundation of the world.*" The Divine Good always loves the Divine Truth, or Logos. The exaltation of the Divine Truth (not the son of Mary) would be into its primitive union with the Divine Good. Good and Truth mutually love each other; but both are capable of existing in one being, and they did so exist in the case we are considering, for Good was the quality of the Divine of which the form was Truth.

Jesus spoke as he did here in order that men might understand His essential Divineness, his oneness with the Father in spite of appearances, and he spoke as if there were two in order that

they might believe at all. And yet, after all, it was a speaking according to the fact, for the Divine Good had not yet descended to this lower plane from which he spoke. It was the effort to bring down the Divine Good to the plane where the Divine Truth, the Logos, had preceded it—it actually helped to bring it about; but it was at the same time an accommodation in appearance to the minds of his hearers, and for their benefit; for he knew that he and the Father were one, as soul and body are one, just as he had said so many times.

IX. THE DIVINE HUMANITY

WHILE it may seem to some that we have elaborated our idea of the deity of Jesus at great length, it is perfectly proper to say that what has been said upon the subject is in comparison with what might be said upon the basis of the Scriptures, merely the barest outline—a suggestion; for it would be possible to begin "at Moses" and continue through "all the prophets"; indeed, to take the Word from Genesis to Revelation, and show that all things therein relate to the Lord and his incarnation and redemptive work. It would be interesting and profitable to take all the prophecies and all the statements of Jesus himself in the New Testament, as well as the statements made about him, and show that they are all perfectly explained by the interpretation which we have given of him. It would be found to be a key to unlock the Scriptures from beginning to end.

We would see that the "seed of the woman"

who was to bruise the serpent's head, the heir of Abraham and David, the "servant" told about in the later prophets, was the man of Nazareth, the son of Mary, the one who, because of this assumption of a limited human covering, with its planes of life, was tempted in all points like as we are. We would perceive how this outward expression in time and space could grow tired as other men, and be tempted, whereas the eternal God is never weary and cannot be tempted of evil. We would perceive the steps by which this "servant" overcame, on their own plane, the hosts of evil who were in this way admitted into combats with him, and how he at last rescued man from their power and holds man in such a state of balance between good and evil forever that men can of themselves freely choose the good and reject the evil. It would be interesting and profitable, as we have said, to do this and many other things relating to our subject; but they are not pertinent to show who Jesus of Nazareth was in himself.

This explanation of him that we have offered would show why God in the Old Testament is sometimes spoken of as Jehovah (often trans-

lated "LORD"), and sometimes as Elohim (translated "God"); as Jehovah, when God in His essential nature is spoken of, or as the Divine Good; and as Elohim, when He is spoken of in His Divine Proceeding, or Going-forth, or the Divine Truth, as the creative activity of the universe. This would make clear, what is now confused to many, that the writers of the Old Testament, when they sometimes used Jehovah and sometimes Elohim, were speaking—and from Divine dictation—in accordance with the phase of being or activity that was referred to. The so-called Higher Criticism would fall completely to the ground.

This would relate Jehovah to the "Father" of the New Testament, and Elohim to Jesus, thus to the Logos, or the Divine Truth, or to the "Son." Two Gods would not be referred to by the names Jehovah or Elohim, or Jehovah and Jesus, or Father and Son, but one only God in His two phases of Being and Coming-forth; in the nature of the case, of one Essence; in the nature of the case, Indivisible, and only divided by men in their thought of these two phases.

The world would in this way perceive that the

Son of God as the Logos, or the Divine Truth, was never weary or was never tempted; for the Son of God is God Himself.

We would see in the "Son of God" or the Logos, the son from eternity; not, indeed, "born" from eternity; for the Infinite could never be born, but always existed in the bosom of the Father,—"who is in the beginning with God," and God Himself, the Divine Truth, one with the Divine Good. We would be able to differentiate between the son born of a virgin in time, perceiving this not to be a separate being, but merely the outside envelop, as it were, of the Son of God. We would perceive how this limited human was not God, and yet was a temporary medium through which God could manifest Himself on the natural plane of life. It was God as much as our outward bodies are ourselves; but as our outward material bodies are not essential to our complete life as men, except as they serve as the material basis of our lives in order to put us into contact with the material universe around us, so the outward form of Jesus was only temporarily useful.

There was this difference between men and Jesus in the resurrection. Men forever cast

aside their natural bodies at death. Jesus, indeed, put aside his outward physical material body, but there was provided in its place a form of Divine substances which enabled him forever to dwell with men on the plane of the natural. Unlike men, he is forevermore on even the lowest plane of being, as the disciples saw after the resurrection. Jesus did not actually go away. He, indeed, disappeared from the sight of men as a material man in limitations; but we learn from him that he is always with us, "even unto the end of the world." His ascension, as we have seen before, was the perfect union of the Divine Truth and the Divine Good, the Son and the Father, on every plane of being.

What was accomplished by the glorification?

As the darkness and cold of the night are dissipated by the sun at dawn, so the descent of the Divine into the heavens enlightened and purified them, and in the world of spirits, or Hades, it drove out the false and evil, effected a judgment. We read in Luke 10: 17–19:

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven.

Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy." And in John 12:31: "Now is the judgment of this world: now shall the prince of this world be cast out." And in John 19:30: "It is finished."

That a last judgment was an object of his coming into the world is shown by the passage in Matthew 12:18–20, where the prophecy in Isaiah 42:1 is said to be fulfilled: "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles. . . . A bruised reed shall he not break, and smoking flax shall he not quench, *till he send forth judgment unto victory*." And in John 9:39: "And Jesus said, *For judgment* I am come into this world."

It became possible, because of the judgment effected, because of the Lord's victory over the forces of evil, for men once again to act freely as of themselves in the rejection of evil. At the time he came the devils had taken almost full possession of the human race. It was one of his chief works to cast them out, and we can understand that he did, not merely in the individual

cases mentioned in the New Testament, but as would be fitting and proper for the Divine Truth descending into lower planes of life, cast them out *en masse*, so that mankind would be set at liberty, for his mission was "to preach deliverance to the captives, . . . to set at liberty them that are bruised."

Ascending into heaven and sitting at the right hand of God is, as we have seen, to reign as God; for all power was given unto the Son, so that after the resurrection he said, "All power is given unto me in heaven and on earth," showing conclusively that there was no other being or person who exercised power. Can any one imagine for an instant that by this statement it is meant that the Father voluntarily resigned Himself to a condition of innocuous desuetude?

In Revelation He said: "I am Alpha and Omega, the beginning and the ending." What does this mean but that Jesus, who was then speaking to John in his glorified humanity, was claiming that he was Jehovah, the very beginning of life, and also its ultimate on the natural plane, the first and last things of creation? And he ends by calling himself "the Almighty." Could anything be plainer than that Jesus of Nazareth,

in his glorified humanity, is the only God of heaven and earth?

It is true that in Revelation Jesus is often referred to as the Lamb, but is this not merely a symbol of his outward projection into time and space as the Divine Innocence? He is also referred to *at the same time* as the Lion of the Tribe of Judah, which symbolizes the Divine Strength. As the Lamb he sits upon the throne of God and reigns, as God alone can reign. As the Lamb he receives Divine honors and adoration. The Lamb, "as it had been slain, having seven horns and seven eyes," can be nothing else than a symbolization. When we read of the millions who surround the throne, "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing," shall we think of more than one God on the throne? We read further:

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

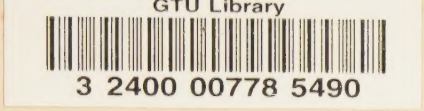
Shall we not rather think of this adoration *of God and the Lamb* as the adoration of the one God of heaven and earth in His two phases of Being and Coming-forth? That only one being or person is referred to is shown by what immediately follows, where it is said, "And the four beasts," also representatives or symbols, "said, Amen. And the four and twenty elders fell down and worshipped HIM (not them) that liveth forever and ever."

And it is right and proper that we should worship and adore God in His two phases of Being and Coming-forth, and that we should join in the ascription of praises to Him who, for our sakes, came into the world in the flesh to save us from our deadly enemies of hell. For us indeed the phase of Coming-forth is absolutely essential to our salvation. For it is this phase of Coming-forth that enables us to approach the Father, or Essential Being. "I am the Way, the Truth, and the Life; no man cometh unto the Father but by me." It is useless in view of this and other similar statements to think that we can approach the Lord except through His Coming-forth, or in His Divine Humanity. For the Son and the Father are one as body and

soul are one. "If ye believe not that I AM *he*, ye shall die in your sins." In other words, we cannot approach substance or quality except through Form; we cannot approach the Divine Good except through the Divine Truth. It is idle to think of any other kind of approach to the Divine except through His manifestation; for we cannot conceive of Him, have any idea of Him in a definite way, except as He is manifested in form.

The glorified humanity, the Divine Humanity, is truly justified by its results. Immanuel, God-with-us, means to us heaven on earth and heaven hereafter, for God's presence makes heaven. Let us not think again of a divided God, but remembering that "he that hath seen me hath seen the Father," let us approach to the Lord Jesus Christ as the only God of heaven and earth, our Saviour, and realize that we shall never know any other God.

"And I heard a great voice out of heaven saying, Behold, the *tabernacle* of God is with men, and *he* will dwell with them, and they shall be his people, and *God himself shall be with them, their God.*"



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